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A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

OCTOBER

1913

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* * *

That our date of issue is the 25th of the month, and that all copy must be in the hands of the editors of the various departments by the 10th of the month;

* * *

That we always want to know when anybody thinks that we have made a mistake of any sort. We wish to rectify errors and remove misunderstandings at the earliest possible moment, but cannot do so unless we know about it.

* * *

AND REMEMBER, TOO, that, *because most of our subscribers desire it*, we continue to send the magazine to subscribers until requested to discontinue—informing each when his subscription has expired, and sending quarterly a statement of arrears, that mistakes may be rectified when they occur.

THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume IV OCTOBER, 1913 Number 2

THIS issue of THE UNITARIAN ADVANCE will come to the hands of our ministers and laymen while in the fresh vigor of their start upon their Autumn campaign of church work —practically at the beginning of a new church year. We trust that confidence, determination, and resolute joy in service are the watchwords everywhere, all workers fired with an exhilarating faith, and sobered a little by some sense of urgent responsibility. We once heard somebody say about our Unitarian enterprise, "You people have the most beautiful faith in the world—the most virile and inspiring and productive gospel that the race has ever known. The trouble with you is, you all act as though you didn't care." Is there any justice in that reproach? It is the business of our four hundred and ninety-five churches, this year, to produce arguments that can tell, to prove that while the first part of this critic's statement is superbly true, the last half is absurdly inaccurate. Are we all for the Advance?

* * *

UNITARIANS have always made great insistence on the principle of intellectual honesty. Conscientious straight-dealing with the language of religion is a cardinal concern with us. We will have no patience with those who in a *pseudo*-liberal-orthodoxy's cause play fast and loose with religion's proper vernacular. And this is right. When Unitarians let up on their insistence on intellectual honesty, the time has come for them to go out of business. Meanwhile, it is important, too, that they take some pains to live up to their ideal. We discover now and then a lamentable tendency on the part of some of our people to betray the very principle for which they clamor most vehemently. For instance, how many Unitarians like to play fast and loose with the phrase "the divinity of Christ!" Of course, we believe in the divinity of Christ! How woefully the bigot Orthodox people malign us when they declare that we deny this doctrine! We believe in the divinity of Jesus—because we believe in the divinity of all men; and since Jesus was a man, we believe that he was divine. Precisely. Only this is not honestly what the phrase means in the generally accepted vernacular of religion, and it is not what the people mean who accuse us of denying "Christ's divinity." Moreover, would there be any significance in our insisting that we believe in the "divinity of Jesus," were it not from some sneaking desire on our part to retain some saving remnant of orthodoxy not honestly belonging to us, which would give us *quasi*-standing of religious probity where now it is denied us?

* * *

THE vital faith of the "Divinity of Humanity" is one indeed that we may eagerly assert and gladly emphasize. But—it must be presented on its honest face-value, and our faith in the essential humanity of Jesus must not be obscured by a puerile legerdemain of equivocal phrases. In the same way some Unitarians are very vehement in proclaiming our belief in the "Inspiration of the Bible,"—inwardly defining inspiration to be something that takes all point out of the theological significance of the phrase as it has been honestly used through the Christian centuries. So with the uncandid use of the terms "Savior" and "Redeemer," which can be used by liberals only by a certain stultifying "accommodation of thought" which ill befits us. There is always a sore temptation on the part of the compilers of Hymn-books and Service-books to use phrases that "can be interpreted" to be very liberal, though according to all general understanding these phrases involve conceptions fundamentally at war with our spirit of progress. Yet the first essential to our spirit of progress is intellectual honesty!

PERHAPS increasingly will the temptation grow upon us to use the term "Christ" dishonestly in liberal circles. Two motives, seemingly most worthy, may be behind this practice. First, a laudable desire to find ourselves in closer fellowship, through a common vocabulary of faith, with the great religious communions about us, which we like to believe are rapidly coming to our positions; and, second, the profounder desire to enrich ourselves to the full with the high aspirations that have always inhered in the Christ-ideal. The term "Christ," we realize, is by no means the vehicle of a simple concept. It involves at least three ideas which may be wholly distinct: *First,* the historical man of Nazareth—being simply an alternate personal name for him whom we call Jesus; *second,* the idea of the Humanity of God—God living very near to us, and manifest in human, sympathetic quality and relation; and, *third,* the persistent ideal of pure and sinless humanity—*Man as he ought to be.* Now the last two conceptions of "Christ" are perfectly congenial to liberal religion. We believe in that sort of Christ; we realize the advantage of having a word to express those two ideals conjointly; we can see signs of a tendency in all modern Christianity to throw the emphasis of faith more and more on the non-historic and idealistic conceptions of Christhood which are congenial to us. Yet, nevertheless, the term "Christ" retains those last two meanings in men's minds *solely* because it had first the purely personal and historical significance—and because it links that first idea to the second and third ideas by a dogmatic conception absolutely repugnant to our modern faith. No one can use the term "Christ" in modern language meaning only to include the second or third idea, and to exclude the first idea, without being misunderstood by the vast majority of those hearing or reading his words. More than that, nobody can so use the word "Christ" in its purely idealistic significance, exclusive of biographical implication without consciously or unconsciously *intending* to be misunderstood—without a certain unfrank and sentimental desire to appropriate to himself a certain spiritual comfort or social twilight of orthodox good standing which does not really belong to him. There is the final mischief of the whole matter. The modern man of religion is *sure* not to be misunderstood when he habitually speaks of the man of Nazareth by the name the gospels give him—Jesus; when he habitually says "Christ-ideal" when that is what he means; and when he takes some pains always to associate the thought and name of God with the sort of "Fatherliness" that makes the further refinement of Christliness superfluous to his definition. Incidentally, moreover, the honest use of language is no small factor in an honest method of thought and an honest habit of will—the prime essentials of spiritual progress and probity in all generations.

* * *

THE two most discouraging spots on the map of America today are Mexico and New York. We speak from the view-point of one desiring to be an optimist in Democracy. Faith in Democracy involves of course a resolute faith in the essential reasonableness of human nature in the business of self-government. Neither Mexico or New York at the present moment helps such optimism out, one least little bit. Of course, the discouragement at Mexico is the more endurable, because "they are another people." We have become accustomed to the complaisant conviction that only certain peoples—chiefly our sort—are really fit for self-government, and that in the Latin-American republics in particular, democracy can only be a farce. "Anybody who knows Mexico from the inside understands," we are confidently told. An ignorant, degraded, superstitious people cannot intelligently play the game of free government. President Wilson has sweet ideals which are very worthy of him—but staking the salvation of Mexico on the result of a "fair election" is—something to smile at. But what is the alternative? Why, the "Strong Man," of course. The only difficulty about this "Strong Man" solution is in deciding *which* Strong Man. Who shall decide? Either the people—or the Strong Man himself. And since there are always several Strong Men on hand to assert the superiority of their choice to that of the ignorant people, the habit of revolution persists. Unfortunately, the issue seldom turns on a fair and square contest of strength be-

tween rival "peace-winners" of the Strong Man species. The contemptible tricks of intrigue and treachery make the issue too often not one of comparative strength, but of comparative meanness—and we discover too plainly that there are worse misadventures than blundering democracy, even for Latin-American Republics.

* * *

OUR own notion about the failure of Democracy in Mexico is identical with that given by Dr. Bartol as the reason for the failure of Christianity the world over—*it has never been tried.* We have a notion that Mexico has suffered less from its ignorant people than from its educated people; less from its poor and degraded than from its rich and rapacious. An ignorant and degraded people, we admit, make a poor electorate, and Democracy has to do a good deal of stumbling and crawling and sometimes wallowing before it can walk upright. But our study of Latin-American make-shifts of *pseudo*-republicanism, where "the Strong Man that can get there" takes the place of legitimate government convinces us that there is about the same amount of crawling and stumbling and wallowing so far as the people's civilization is concerned. Beneath the crust, the long years of peace under President Diaz's masterful administration were years of shameful exploitation of the people and degradation of the nation's real life. We believe that President Wilson is right: our friendship to Mexico must involve sturdy insistence that the ideals of true democracy have their fair chance among the people of our nearest neighbor, as a substitute for the infamous crime which now makes mockery of government there. It is unfortunate that the brutally rapacious "bandits of government" which present conditions make possible there find no small augmentation of evil in an insidious factor of "foreign greed"—which calls itself just Business, and which does not believe in Democracy—or in President Wilson, either.

* * *

THE failure of Democracy in New York is more depressing, from the moral idealist's point of view. Here we have one of the oldest, richest, proudest, most advanced and enlightened states of the American Union—different from Mexico—our Empire State! And today disgrace rests upon its state capital and disaster finds everybody giving right of way in its metropolitan city. Tammany—which as an ethical concept is neither vague or very complex—is having everything its own way, with everybody playing its game for it. Dire shame has fallen on the state of New York—and New York State deserves every bit of it. Poor Sulzer! He had the courage to defy Tammany, the cynical consent of whose Boss had made his nomination and election possible; he had the dramatic ambition to play the spectacular role of Annihilator of the Great Corrupting Power that vaunted itself supreme in New York politics; and alas, he lacked one indispensable requisite to championship of a holy cause—he was not himself holy. Tammany ground him to the earth simply by proving that this Annihilator of Tammany had been doing some Tammany sort of things, himself. And so for a while at least a governor that may be trusted to do the Tammany sort of things for Tammany in peaceful submission, because not convicted by Tammany of being the Sulzer sort of fool, will rule the destinies of the Empire State—the final outcome of last year's campaign of great progressive ideals!

* * *

IN NEW YORK CITY it would have seemed that this might be Reform's supreme chance to overthrow Tammany—and its one transcendent duty. Of course there is just one way of accomplishing such an end: Array all the enemies of the Great Evil in one determined force, and make uncompromising fight to the finish. That is precisely the way the thing is not to be done in New York City, this year, unless a stupidly tangled situation changes very much before this writing gets in print. The wise men, the intelligent men, the men of moral ideals and high principles in this enlightened Metropolis of a Continent always play the game of democracy and reform differently, and always lose. Tammany never divides. It knows what it wants, and goes after it. Reform in New York almost always divides. It never quite makes up its mind what it wants, after all, being chiefly disturbed

about different varieties of things it doesn't want. Republican reformers are sure they do not want any democrats to get chief credit for beating Tammany; what's the use of beating Tammany, any way, if there is nothing in it for the Republicans? Various stripes of Democratic reformers are sure that they don't want this or that other brand of reformers to "put it over" their particular scheme of party "reorganization," for there is a future involved that concerns "Democracy." And the business men of New York City—bless their patriotic souls!—how finely a leading New York daily (none other than *The Times*)—diagnosed their case with unconscious *naivety* of confession when it said, denouncing the present Fusion candidate for Mayor, that the sober business men of the city would prefer the occasional stealing and pilfering of Tammany to the "wild schemes of confiscation" involved in Mr. Mitchel's economic ideas.

And here of course is the crux of the whole matter, and the cause of New York's continuous failure in democracy. It is not failure due to the ignorance and debasement of the lower classes; it is failure due to the dishonorable citizenship of its more intelligent—frankly, its "best people." They are honestly afraid of democracy. On the whole, Tammany corrupt is deemed "safer" for business, for social order, for "things as they are," for respectability in all that it implies, than the honest convictions of men who have the courage of "progressive heresies," *i. e.*, profess a different political economy from our own. In fact, Tammany is on the whole the "safest thing" that Conservatism can depend upon in times like these. Therefore the "reform," "anti-corruption," "moral idea" forces of our greatest American city will divide this year, as they always divide when Tammany is to be battled against—and Tammany survives.

* * *

IN OTHER words, business men of the New York type, according to the rating of *The Times*, would rather trust bad men whose morals they despise, than honest men whose convictions they cannot agree with. Commercialized politics is less a hazard for them than innovating political ideas. Now, what is the ethical significance of this? All that the "new Politics" involves is at war with this attitude. The cause of civic righteousness in America means the elimination of the timid "good man"—who is a business man—and who prefers bad men and corrupt methods of administration to men who think differently from themselves and are honest in their convictions. A corrupt Republican ring has disgraced Philadelphia these many years, because good men—in business—believe a corrupt ring safer than the "wicked free-traders" of the other party; and New York has been "Tammany's Own," with its unblushing system of commercialized politics, because Tammany is not deemed by thousands of good men—in business—so bad as "some other things." Fusion's apparent failure to fuse in New York City, this year, is due to no question whatsoever of Mr. Mitchel's uprightness of character or exceptional ability in public service, but to the sole fact that he believes in "Municipal Ownership"—an issue in no wise involved in this year's campaign. And so the usual divided forces of Virtue against the solid ranks of Evil. If the Evil wins, of course the "best people" will continue to put the blame of all New York's iniquities on the ignorant slums and the pernicious craft of the petty politicians, the disgrace of the city, and not of our sort.

A SONG OF THE ROAD.

By Althea A. Ogden in "Unity."

The man who lives in the Vatican
  Is not so favored as I,
For he must stay forever and aye
  A prisoner under one sky;
While I am as free as bird or bee
  As I travel down road or lane,
And I love to lie with the starlit sky
  For my blanket and counterpane.

I've my loaf of bread and some berries red
  That I gather from hill or vale.—
And a kiss I trade with the milking-maid
  For a draught from her foaming pail;
With my staff and book in a shady nook
  I lie through the noon-tide hour,
And I say good-day to all on my way
  Be it plowman or nodding flower.

Then ho! for the road, be it narrow or broad,
  And the fields and the beaming sky,—
As I follow the Spring 'round the earth no king
  Is as happy and rich as I!

The New Motives In Religion

By Rev. R. J. Hutcheon.

WE ARE all well aware that great changes are taking place in the religious world, but we are not always conscious of the relative importance of those changes. A change in people's theological beliefs, when it is accompanied by dramatic heresy-trials, is heralded far and wide by the daily Press. A great union of churches, such as that contemplated by the Presbyterian, Methodist and Congregational churches of Canada, is also made much of by the newspapers and talked about by everyone interested in religion. The fact that the churches are failing to attract as large a proportion of the people as formerly is also seized upon by the reportorial class and proclaimed from the housetops. All these and other external changes are duly noted and commented on by intelligent people. But what is of more importance than any of them, viz, the change in the inner motives of religion, is almost entirely overlooked. We have had great changes in the modern economic world: The traction-plow, the binder, the loom, the printing-press and a hundred other machines have transfigured modern agriculture and industry. But more important than any of these is the change in motor-power, the new use of steam and electricity.

So is it in religion. The greatest change in religion is not the break-up of its traditional creeds or the union of its denominations, but the transformation of its motor-power. The change from horse-power and man-power to steam-power and electrical-power in the industrial world is no greater than the change from the old motive power of religion to the new. And yet this great change is the least talked about of all the changes that are going on in the religious world.

What, then, is the nature of this change in motor-power? The world in which religion lives and moves and has its being may be represented in the form of three circles with a common center. The small innermost circle is one's immediate, personal consciousness. The next circle which includes the first one is humanity and the large circle which includes both the others is the Infinite Reality whom religion calls God. Oneself, one's fellow-men and God form the spiritual world of each one of us, and the new motor-power of religion today is a changed attitude towards each part of one's spiritual world. Let us take up each of these in turn.

The first point to be made may be well put in a sentence by Prof. James: "There is actually and literally more life in our total soul than we are at any time aware of." In other words, the new motor-power of religion is the faith that we may tap ever new energies in our own souls. Just as we have discovered unheard-of forces in the physical world during the last centuries, so we are discovering new forces in the psychical world. Two hundred years ago we didn't know that steam could be made to drive great trains and steamships. A hundred years ago we didn't know anything about electricity. Less than a hundred years ago we had no anæsthetics and the poor patient about to be operated on was strapped to a table so that he could not move. Twenty-five years ago no one would have believed that we would ever make the waves of the air carry our messages for thousands of miles. Radium with its mysterious properties is only a recent discovery. And vast as were the discoveries of the nineteenth century, scientists are still as eager and hopeful as ever for new discoveries.

Now as the motor-force of modern science is a belief that there are powers in the physical world which we have not discovered or utilized, so the new motor-force of religion is the belief that the soul has more powers than most of us are utilizing. The older forms of Christianity had a pessimistic and despairing conception of man's nature. He was born in iniquity and sin; he was incapable of helping himself; his heart was devoid of the very germs of good; his mind was shut up within a very narrow portion of the Infinite Reality. Everything was said and done by both Catholic and Protestant churches to make him distrust himself and to rely for his happi-

ness here and his salvation hereafter on powers external to his own soul. But the message of religion today is profoundly different. Taught by psychology, it says to the people: "There is more in your soul than you are aware of; you have powers in your nature which you are not using; morally and spiritually you are standing today just where in the world of industry the manufacturer stood before the discovery of steam and electricity; you are an heir, not only as the old Theology taught to the evil tendencies of the past, but to the accumulated and accumulating capital of its good tendencies also; that living and mysterious principle called your mind or soul or personality is the supreme product of the whole evolutionary process on this earth at least; therefore, don't think meanly of it; don't neglect it for the sake of the mere sense—life; don't think you understand all its mysteries or that you have harnessed all its powers or exhausted all its possibilities, but study it, cultivate it, utilize it, give it scope, believe in it and it will make life and the world new things to you." This is the message of the new religious psychology, of the so-called "new thought" movement, of the new science of education and of the new liberalism in religion—we have more potentialities than we are using; we may be more than we are; we may tap new energies in our being if we only learn the method and do the work. Modern psychology has destroyed forever the old conception of the soul as a sort of rigid, unchanging atom, cut off from every other soul-atom in the world. The part of our self of which we are conscious at any one time is very small compared with our total consciousness and even our total consciousness is in all probability small compared with what is now called the subconscious self. As of an iceberg, only about one-eighth is in the field of vision while seven-eighths are submerged, so of our total self only a small portion is ever in the field of consciousness at one time. When you throw a stone into the water, the force of its impact will be shown in ever-enlarging circles until it fades away into the invisible. So with our personalities. The conscious movement is like the first splash but it is connected with wider and ever wider circles until the bounds of our being merge in the infinite psychical world. The great moral and spiritual heroes of history seem to tap ever deeper and deeper sources of power as though in the hidden parts of their personality they were connected with some vast dynamo of psychical energy and it is the conviction of the new religious psychology that all of us who are normal have some such dynamo within us if we only knew how to discover and utilize it.

The first motive, then, of the new religious propaganda takes the form of this appeal: "Discover and utilize all the powers of your being; do not lean helplessly on church or book or priest but use them to awaken the larger self within you; do not think of yourself as a sort of solitary pebble cast up on the lonely shore of the infinite sea, but rather as a living tree with your roots running deep down into the soil of Infinite Being and twining there with the roots of innumerable other lives and thinking thus of yourself, call all the powers of your being into use for the strengthening and enriching of your personality."

In the second place, religion involves an attitude towards one's neighbor and here the new motive is fundamentally different from the old. No one could prove that the older forms of religion were lacking in tenderness and charity towards mankind. There never has been a time when the Christian church did not undertake many works of charity and mercy. Anonymous correspondents to the newspapers often complain of the fat salaries and the idle lives of ministers but, with the exception of a few epochs of moral degradation and spiritual torpor, organized Christianity, through its priests, ministers, nuns, sisters, deaconesses and charity-workers has always been a friend to the poor up to the limit of the means it could command.

But the motor-power of the new humanitarianism is profoundly different. Its whole aim is, while caring tenderly for those who cannot do anything for themselves, to stir up the active impulses of all normal men and women and help them to help themselves. Charity says: Let the community care for the children of the diseased and feeble-minded. Modern philanthropy says: Let the state see to it that such people do not have children. Charity says: Care for people

when they are down. Modern philanthropy says: See that they do not get down. Charity says to the rich: Be generous with your vast fortunes to the less successful many. Modern philanthropy says: Give to every honest worker the full social value of his labor; abolish all special privileges; let the social increment go to all, not into the pockets of the few; give to every man and woman the most just reward you can arrive at for the laziness or the labor, the crime or the moral leadership, the financial trickery or the sound business enterprise that their lives show; in a word see to it first of all that a man gets as just a reward as possible for the activities he engages in, whether good or evil.

The liberal ministers of the present time are often accused of dabbling in political economy and sociology when they ought to be preaching the Gospel. And no doubt those of us who are ministers do often talk wildly about sociological subjects. But in most cases the impulse which moves us to such speech is both natural and worthy. We know now from our study of human nature that the only way to help a man is to help him to help himself. We have seen too much of the undeserving poor to have much faith in the old-fashioned church kind of charity. And yet we see in our parishes so many sober, honest, hard-working families, striving, almost if not quite in vain, to maintain their standard of life that we cannot but feel that some class must be getting more than they are earning. When we reflect on the soaring of the prices for rent, coal, meat, butter, eggs and all other necessities; when we see two, three and four families crowding into one house where only a few years ago one family of the same class was able to live; when we get a glimpse in our pastoral visitations now and then into the narrow cramped lives of the woman wage-earners of our great cities, we cannot but feel a strong desire to help these people to help themselves to a securer livelihood and a larger life-experience. But as individual ministers we can do nothing. Consequently, in our eagerness to help we are apt, unless we are pretty sane and cool-headed, to catch at any scheme, however Utopian it may be, that promises to right what we conceive to be wrong. But though our economics may be often faulty, our modern motive is profoundly right. We have been giving charity for nineteen hundred years; we have been teaching people to look to Heaven and the cross of Christ for the same length of time and yet at the beginning of the twentieth century in so-called free America, we find the same old desperate struggle for bare life going on among our people and so we are turning from charity and from supernatural redemption and we are saying to ourselves, some of us openly and some of us secretly: Oh, for a wider, more human, more co-operative social organism! Oh, for more equality of opportunity among the sons of men! Oh, for a fair chance for every educable child to be his best and give his largest service! Oh, for less worship and adulation of the millionaire and more care that the lives of the many shall not begin with a handicap which they can never overcome!

Finally the new motor-power of religion is a new attitude of the soul towards God. It aspires, not so much to use God for its own selfish ends, but to be like God, who is its Ideal Self. The words of the old Psalm—"I shall be satisfied when I awake in His likeness"—embody the very soul of the modern religion's motive. Recall as a contrast to these words the prayer of Jacob in the book of Genesis: "And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my father's home in peace, then shall the Lord be my God and this stone which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Here we have the motive that has inspired only too much of the religion of the world in all ages. God has been, not an ideal to be lived towards, but a utility to be worked to the uttermost. The end of religion has been, not the transformation of the soul by the conscious daily imitation of God, the Ideal, but the rewards of a materialized Heaven or the avoidance of a materialized Hell. No wonder that such a religion has done so little to spiritualize the world and that the humanity of Europe and America today, after nineteen centuries of Christian preaching, is so

steeped in selfishness, greed and sordidness. But selfish as we still are, we are at least coming to repudiate a selfish religion. We cannot now reverence a religion which simply takes the coarse, worldly motives of this life, baptizes them with a new name and transfers their activities to a world beyond. If the true artist must enjoy beauty for beauty's sake, must work at his picture not because of the remuneration he will get for it, but for the joy of doing a perfect piece of work, so the true worshipper must think of God, not as a utility but as an ideal. Here is the supreme motor-power of a spiritual religion—the passion to be transformed into the image of the Ideal. The reverence for character, the yearning after perfection, the love of wholeness and health of soul—these must be the motive-powers of any religion that the best spirits of our times can reverence. In so far as we can say: "I shall be satisfied when I awake in His likeness," just in so far have we risen to the height of the new religious spirit.

Toronto, Canada.

Ethics of Jesus In Modern Life

By Rev. H. H. Burch,

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IS IT possible to make the Ethics of Jesus the controlling principle in modern life? In undertaking an answer to this question often urged in the church today, I find myself face to face with the following significant considerations:

First, I find, the Ethics of Jesus was deeply involved in his own religious consciousness; hence if we have come to a non-religious age, we can scarcely look for the realization of his ethics. The predominant note in the whole philosophy of Jesus, was his God-consciousness. In the language of Dr. King, "He conceived the Universe to be of God, and love at the center." If we have come to live in a Godless universe then of course it easily follows there can be no God motive in human life, therefore the ethics of Jesus is not realizable.

Again I find, his philosophy of personalism made him an individualist; therefore if the new system of ethics or economics builds without consideration of the individual unit of the social group, the ethics of Jesus must fail.

Then again I fail to find any system of ethics as a system taught by Jesus; therefore, if we look for the social redemption of the world to some distinctive system that draws its virtue from itself alone, we need not look for the ethics of Jesus in any vital sense.

Again I find, Jesus was a spiritist, in that the concepts of his mind relative to things of human interest were very largely spiritual; hence it follows if this or any other age shall be indifferent to the spiritual laws of life and being, puts the stamp of moral approval upon things purely material then we need not look for a realization of the ethics of Jesus.

In nothing is the God-consciousness of Jesus more manifest than in the pronouncement of one of the most fundamental of the laws of his kingdom, "Thou shalt Love the Lord thy God with all thy heart, might, mind, soul and strength, and thy neighbor as thyself." If this or any age is to realize on the last part of that principle, it will have to make the investment of the first part.

I find that Jesus was a believer in the coming of a new kingdom, that was to be in this world. "Thy kingdom come," said he, "and thy will be done in earth as it is in heaven." But note, before he said that he said something else: "Our Father who art in Heaven." I cannot escape the belief that the age that leaves the one out will have lost the chief motive to the other. You must not separate the human consciousness of Jesus from the God-consciousness and expect to keep the ethics intact.

You see I am trying to emphasize the need of the religious motives of human conduct. Prof. Pfleiderer says in his splendid essay on "Religion and Ethics,"

"Among the serious research students working over ancient periods, it is generally conceded today, that the moral conduct of men had its beginning in the religious faith and the religious rites. The feeling of allegiance to the one common deity of a certain social group was the original tie of all moral solidarity and community; that was the source of social order and morality of mankind. All legal procedure in the world of ancient peoples was sanctified by religion; everywhere the written and the unwritten law was traced back to divine establishment and revelation. Not alone the law of Moses, but among the Indians the law of Manu, among the Persians that of Zarathustra, among the Greeks that of Lycurgus, among the Romans that of Numa; and all of them were looked upon as divinely sanctioned and given by divine oracles."

Quoting Mr. Pfleiderer again, "Where else could the moral consciousness acquire the faith in the absoluteness of duty and the sanctity of the moral ideal, if not from the faith in an absolute eternal will of the good superior to the arbitrariness of men—that is from God?"

Prof. Gilbert in "The Revelation of Jesus" says, "We speak accurately of ethics of natural science only when we regard the conduct of men in their natural relations, as something by itself, abstracted from religious feeling and action, and such an independent position of ethics is simply beside the mark in the case of Jesus." J. Weiss says, "We can not in strictness speak of the ethics of Jesus at all, but we may see how a great personality creates a moral standard by what he does and suffers, and how he illustrates it in his words."

Again I find in my study of the methods of the kingdom as suggested by the words of Jesus that it was non-mechanical. It is true Jesus was a carpenter, but he only applied the mechanical methods to boards and sills and posts; when he was dealing with men the method was the biological method, for he recognized that here he was in the kingdom of life. The kingdom should be like the mustard seed that should grow to be a great tree and should shelter the birds of the air in its branches. This parable is traced back by Burkett in "His Doubly Attested Sayings," to the "Q" document and is without doubt one of the genuine sayings of Jesus himself. Jesus gives us a key to his method of world regeneration when he says, "I am come that ye might have life, and have it more abundantly." Also in the sayings in Matthew, where he likens the coming of the kingdom of righteousness to the working of leaven hidden in a measure of meal. Leaven works without regard to the census takers, and the men who commit the sins of numbering the people. In Luke we find him saying that the Kingdom of God should come without observation, and of course the parabolic teachings are full of numerous like figures.

So really we find ourselves discussing the question, "Can the spiritual methods and ideals of a typically religious man, one who was God-conscious to the extreme, be harmonized with a typically irreligious age, where the leaders of religious thought have themselves all but lost God-consciousness?" I think I can say without fear of successful contradiction that the ethics of Jesus can not be realized in this or any other age if that age loses or sacrifices or throws away the motive force and moral sanctions of the soul's consciousness of God. That consciousness may not be such as you or I would like it to be; but have you not noticed, the Universe hardly ever stops at sunrise or sunset to ask our opinions as to how it had best proceed? And religious consciousness is a part of the universe just as truly as the law of gravitation. Neither of them waits for explicit definition and classification at the hands of humankind.

In any attempt to trace the real moral impact of the ethics of Jesus upon the social life of the world, we are very apt to be misled by our prejudices or our enthusiasms or our fears. That there was a strong ethical challenge in the teachings of Jesus himself is evidenced by the fact that back in the fine mosaic of his artistic touch is the picture of a confused lawyer asking the vital question, "Who is my neighbor?" The man who started another man in pursuit of the answer of that question was the father of an ethical revolution that meant the overthrow of empires.

Again, if this or any other age so scouts and fears the work of literary and his-

torical criticism as applied to the teachings of Jesus, as not to separate them from the interpolations of later and dogmatic church fathers, an age that scouts such works as Burkett and "The Twice-Attested Sayings," or Schmeidell in the "Foundation Pillars," that lives ignorant of the "Q" documents, that closes its eyes to the sad havoc wrought by the Nicaean and other church councils, that considers it irreligious to separate the Greek thought from the Gospel of John and the Gnostic thought from the Epistles, that puts the last half of the sixteenth chapter of Mark on a par with the fifth, sixth and seventh of Matthew, or that feeds its religious emotions on the symbolisms of the horns of a goat, we need not look for the application of the ethics of Jesus.

Again, if this or any other age is to live by substitution, to save their souls by the acts and virtues of another, to walk through life gowned in their own wickedness and into heaven gowned in another's righteousness, singing the songs of the blest, of course there will be no attempt to apply the ethics of Jesus.

We simply must go to Jesus himself and his teachings, not by faith, but through the avenues of an understanding mind and reinterpret those teachings in present ethical standards and lives. We readily recognize that he was born into the world the ripened product of a race of prophets, idealists, reformers and dreamers. Back of his teachings both discursive and parabolic are the thunders of Sinai making demands of individual righteousness, and whether we catch the vision of black night hanging over the broken and burned Jerusalem, or the purple splendor of a new day in some apocalyptic dream, it's all the same ethical principle, "Righteousness exalteth a nation, but sin is a reproach to any people."

We have said much of the God-consciousness of Jesus, but we must not overlook the fact that his God-consciousness did not rob him of Human consciousness. He was conscious of men. If there were men fishing in Galilee, he saw them, and their interests; if men were gathering taxes at the receipt of Custom, he saw them; if men called to him from their blindness and poverty he heard them; and out of the tremendous Human consciousness that was in him, there has come as the finest heritage of his teachings to the world a social consciousness, that makes the man of the west conscious of the sufferings of the man of the east, and the man of the south is blinded by the blindness of the man of the north, and together they struggle toward the light. There was a revolutionariness in his method that abnormalized him for his age. And when he went to seek out men to be his helpers in the establishment of the new kingdom on earth, he did not go to the religious anchorities that were hiding in the caves of the wilderness, nor the priests or Levites serving the church of that time, but to the working men of Galilee. How ridiculous it is that the churches have sung that senseless little ditty, "Oh, Galilee, blue Galilee, where Jesus longed so much to be." Galilee was attractive to the carpenter of Nazareth because it was the very center of the world's work and industry in his country at that time. There it was that weary, heavy-booted fishermen drew nightly their nets to shore, and about their little fires discussed the very questions of life and its sustenance as your working men do today. And Jesus, of the ethical and religious race, walks in their midst. Jerusalem was the point of the world's prayer, Galilee was the point of the world's work. Jesus came from Jerusalem to Galilee, it would seem, to baptize the spirit of prayer with the comradeship of work and make religion real in shop and field.

But in the establishment of his kingdom, all men can not be fishermen, all can not be carpenters, so he says to these men, "Come, leave these nets, and go with me and I will make you fishers of men." And here once for all the mighty revolutionist has thrown down the glove in the face of all industry that has no soul, saying men are greater than the demands even of business.

The ethics of that has not yet gripped the minds of the American people. It will, some time. He said in substance, men are greater than fishing interests. In Lawrence, Mass., he might have said men are greater than your woolen interests, in Bethlehem, Pa., he might have said, men are greater than your steel interests. Once, so goes the miracle

story, he put his hands on a blind man's eyes and said, "Do you see aught?" The man answered, "I see men as trees walking," and how quickly he helped the man again, that then the man said: "Now I see all men clearly!" Seeing men as trees is but seeing men as so much marketable stuff. Value them for their visible dollar marks, and figure them in lumber or furniture markets. In the deep religiousness of his soul he would give the world an ethical principle of righteousness and equity that would bid every man lift his face till the God-mark eradicated the commercial mark and men be citizens of the universe and not pawns on a broker's shelf. But this was revolutionary, for did not Rome boast of sixty million slaves—Gibbon says one-half of the whole population? And after the Jewish wars of conquest one hundred thousand Jewish slaves were sold as cheap as horses. Jesus brought an ethic into the world that gave man a re-valuation, but if we live in an age that believes more in the rights of machines than of men, the ethics of Jesus are but a mockery; their memory to make fools laugh.

To close, may we not attempt to classify Jesus historically from the standpoint of ethics, not with the Hedonists nor with the pure rationalists, nor with the Perfectionists, nor yet with the traditional religionists, but rather with the Ethical Intuitionists who find they themselves have the option of the voice of God in their own souls, hence their own souls are the sources of their own moral light, and their own experiences its best test. Forel quoting Tille in 1904 says, "This last lustrum has enabled us to make an astounding discovery, of which neither Adam Smith nor Cobden nor Malthus dreamed—that a nation is composed not of property nor of provinces, but of men."

Our Readers' Exchange

MINISTERIAL DISSIPATION.

EDITOR OF THE UNITARIAN ADVANCE:

In your editorial comment on Bryan's financial standing, etc., of last month, you state: "It touches the fact so often involved in the fixing of a clergyman's salary—that he must maintain a certain social position which involves a 'standard of living' different from that of some of his own congregation." We have read something like this before in Unitarian journals. In fact, it seems to be a common expression with them. It would be interesting to know just what is meant by this same expression "standard of living." Do you refer to fashionable dissipation, sometimes referred to as "mild dissipation?" If not this, then the writer would like to know what other standard of living is so costly. If in your comment or reply you can disprove that as a rule Unitarians are given to cards, wine and dancing, that is, are members of so-called fashionable society, you will render a service. Lest you think I am given to idle vaporings, I will state that once I attended a meeting of the Western Unitarian Conference during the progress of which a reception was given to all delegates in attendance. At this reception several kinds of liquor were served from beer to Scotch rye, and all but one or two of those present partook freely. I wonder if in the above incident we do not get a clue to the standard of living you say is demanded of a Unitarian clergyman by most Unitarian congregations. At any rate, I notice that those who have Bohemian traits well pronounced seem to get the biggest salary (in the mid-west). I have some concrete facts and figures in my possession but will not tire you with them. The splendor of the Unitarian doctrines and the beauty of many Unitarian lives, both past and present, cannot be denied; but I fear there is a sad decline of Unitarian zeal. May it speedily be renewed.

C. A. POLSON.

First Universalist Church,
Boone, Iowa.

[We fear that our Universalist brother has had bad luck, or faulty gifts of observation, or a somewhat cramped point of view. Our editorial comment of last month was not intended in the least to confine itself to the Unitarian ministry,

but holds good, doubtless, for all denominations having churches in large towns and cities. It means, obviously, that there is a general demand that the minister of a church should receive an income large enough to enable him and his family to meet on a self-respecting social footing the people with whom they may be brought into social relations, that in circumstance of residence, dress, means of entertainment and the reciprocation of social courtesies they be not placed at disadvantage among the people to whom their church is supposed to minister. Nothing more nor less. We surely have no quarrel about ministers' salaries, except that they usually ought to be much larger than they are. Our comment of last month was directed against the injustice of all social inequalities, and to the satire of the fact, that "servants of the people" should be expected to require a standard of living which many of their "employers" cannot attain. The thing that needs to be done is to lessen the evil of social inequality —not to starve out either ministers or statesmen.

We are very skeptical as to any appreciable part of any minister's salary going to "mild" and degenerating "dissipation," and surely believe that the ministers of our own fellowship are not sinners above others in this regard. During a somewhat extensive denominational experience we do not remember ever to have attended a conference or church reception where anything less innocuous than frappé and fruit punch was served for ministerial refreshment. Of course as Unitarians we are believers in a rational law of personal liberty and the full burden of individual responsibility of conscience that goes with such liberty. We do not recognize any different standard of ethics or custom of social life for ministers from that holding for all right-living people. There is of course a difference in ministers, some are doubtless more of sybarites than others. The element of personal temperament cannot fail to enter into the life of any human being who is honestly human—and we want no other sort in the ministry of today. The efficient minister of today must be a man of ideals, of faith, and of virile conscience. He must live true to his soul's noblest aspirations, as he would expect and strive to help every worthy layman of his congregation to live also. We leave it for each man's conscience, whether layman or clergyman, to define his own code of personal morals—and so far have had little reason to fear the results of this law of freedom.

This does not mean that sometimes ministers have seemed to us to weaken the value of their work and influence by carelessness in their manner of living. We are always sorry for this. We do not believe that in the long run such men win either the respect or the emoluments which can make their professional calling most satisfying to them. But somehow actual ascetics have never succeeded in very robust leadership in the twentieth century, either.—THE EDITOR.]

MY WHISPERING OAK.

BY SARAH E. BURTON.

Shadow of God's Realities.—Whittier.

He towers above me tall and grand,
  His wide-spread branches form a shade
Wherein I strive to understand
  Life's purposes when we were made,
When, lo, a whisper! "I am here
  To fill my little world with cheer."

Though thou art rooted deep and fast
  The storms will come, the deadly frost,
Thy leaves will fall in every blast
  And all thy beauty will be lost!
"So deeply flow my inner tides
  Something in me the storm outrides."

Then there are months of naked bough,
  No nesting bird, no cheerful song,
No tinted shade, as I have now,
  How mournful, and the time how long!
"My sense of life is so complete
  All times are beautiful and sweet."

But the great loneliness when all
  One loves is wrapped in winter's blight
Unseen, unknown, no glad recall
  Save memory, of love's delight.
"I need not see, I need not know,
  I live in love's incessant flow."

O sweetest whisperer in the world!
  Too late thy lesson comes to me,
The storms that fate hath o'er me hurled
  Left scars I would no eye may see.
"No, no, they are life's precious seed
  To blossom into thought and deed."

Thou saintly oak! In the divine
  Inclusive essence of the whole
Thou art, unconsciously, a shrine
  Of one we call the Over Soul!
Thy word is His word; oh to read
  Till budding thought blooms into deed!

Pomona, N. C.

The Ministry and the Churches

By G. R. Gebauer.

A RATHER encouraging account was lately given in the *Christian Register* by one of the nestors of our faith, Rev. George Batchelor, regarding the average length of ministerial service in our churches. The general belief seems to be that we are in the era of the short ministry. But according to Mr. Batchelor's careful investigation, the length of time that the average minister is serving is steadily increasing. It is not necessary to see in this the indication of greater success in the work, as often the work on short terms is equally or more successful. But this increasing length of pastoral service after all proclaims most loudly that the relationship between minister and people is not the same as that which the public lecturer holds toward his audience. A lecturer may quickly exhaust his stock in trade, and there may be a periodic demand for a new man on the platform. But the value of a minister is not only in what he says, but much more in what he is. Behind the man in the pulpit stands the manhood of the preacher. His thought may exhaust itself, his knowledge may run short, but as long as he can preach on the things which make for life, he is a live preacher and his congregation will not look for another who has the latest thing in theology or sociology or ethical reform. Please do not understand that I underrate these things; all I wish to make clear is that, a live manhood counts for more than live doctrines. The ministry is a life-work and the live man is the one, whose teaching has become life in him, and who can transfuse this life into others. And because this is so, the power in a truly live man need not wane with his years of work, but it may grow. You see then that the tie between church and minister is not merely an intellectual one, but a vital, moral and spiritual tie.

Indeed as soon as ever the pulpit is only considered the platform of the Sunday speaker, as soon as people only go to church to hear some new thing, it has lost much of its vitality, and the minister then shares in the fate of the lecturer, who today is and tomorrow takes the train into a far off city to enlighten the good folks there. It is then that the pastor learns to look upon his profession as a very decent way of earning a living; it is then that the churches look upon the minister from the commercial point of view. He is hired by the Board of Trustees somewhat as the manager of a Chautauqua engages his "talent" for the season. And while on the one hand the church is very apt to look for "clerical" bargains, the spirit of the pulpit is apt to become a mercenary one. There are no doubt not a few men in the ministry today, who simply know no better way of making a genteel sort of living. I speak here of the church in general, for I believe that on the whole our own ministry is composed of men, who do not sell their talent. Many of our men will stick to difficult and poorly paying posts from the sense of honor and duty. But not to lose sight of the point, let it stand that the ministry represents the highest ideal of service, which may be engaged but can not be bought. The average minister may not be either "priest or prophet," but he will always be a faithful worker in the vineyard of the Lord. And filled with such an ideal, he feels that he has a holy duty toward the church, which has called him. That call will be to him a call for life. That does not mean that the young minister should expect to end his days in his first parish, not that on the first Monday he should procure for him an ample family lot in the cemetery and coming back look about for a suitable helpmeet among the daughters of his flock. No, not that. It is the letter that killeth, the spirit alone giveth life. I mean that a man should accept a call to a church with the thought: This is my life's work; I will put into it my very soul; I shall stay here as long as my services are needed, even if I end my days in this old burgh. This parish may be small, compared with others, but it is almost too large for me, and if I do my work well it will remain too large.

What now about the church? If this be the right attitude of the minister

should there not be a corresponding attitude of the church? Of course there is. If the minister does not work for wages the church should meet the man whom it called as if he were to be their minister unto death. If the minister give his soul to his work, the people should meet him with an honest soul. If he is ready to stand by the church, rain or shine, the church should stand by him, rain or shine. If he overlooks the many faults in his congregation, the congregation should be as considerate. If he does not look for another and better parish, his parish should not be flirting with a new man. A minister often fails in his work, not because he has not the good will and ability, but simply because his appeals for help fall upon deaf ears. His sermons are sometimes so little inspiring because there is so little in his congregation to inspire him. Of course such conditions are not typical of Unitarian churches, but there may be a few such.

But again there are other churches which take the relation to their minister too seriously, or better perhaps, there are often people in a church who take the relation to their pastor too personally; they make the cause of the minister their own cause. It will happen sometimes even in our free fellowship that the going away of the minister will cause serious dissatisfaction and sometimes a split in the congregation. The new minister who comes unaware of such disruption, finds himself in the presence of a more or less hostile and critical congregation. These good people may consider his advent with all but kindly eyes. They will critically compare him with his predecessor and will even mildly hate him for the great gifts he may have, because these gifts seem to belittle their friend. Now could there be anything less Christian or let us say less manly and womanly than this?

It would be well for such good people, for good they are in spite of their little spitefulness, to bear in mind that they have a greater duty toward their cause than toward any minister. And it is indeed a poor sort of service such devotion does the departing minister, if out of devotion to him they help to break up the very cause for which he eminently stands. It will help little his reputation if it becomes known that his ministry is such a personal matter, that it saps the loyalty of the people for the church. Of course this is very exceptional in our churches.

But there is another matter in which churches sometimes will fail. While they may feel their moral obligation to the minister, they do not always realize it to the ministry as a whole. This shows itself best in the manner in which a new minister is called. The whole matter is considered simply from the point of apparent advantage for the church. There is not always the perfect openness and honesty that at such occasions should prevail. A church will call a man to a most difficult place of work without completely acquainting him with the actual conditions of the church, which delicacy forbids the candidate to look into. Sometimes the new minister may meet what is substantially a drummed up congregation so that looking over the field he may have a favorable impression. At such occasions there suddenly prevails in some (generally orthodox) congregations, a tremendous missionary zeal, all the "hardy annuals" are in their pews and the new man, bless you, is most pleasantly surprised seeing so many men at the service. But when he has been called he finds that his church is largely a "female institution."

And again, no matter what the financial difficulties of a church may be, and this is not said in derogation of any church, for after all, churches are human, the would-be-minister is rarely initiated into the actual state of conditions. It even happens that he is called on a larger salary than his predecessor, though that predecessor has not yet been paid off. Some churches are so sadly optimistic that they promise a man a salary on the strength that he will draw in some of the wealthy sinners of the town and make them devout and generous contributors. Now this is nothing less than religious gambling. And so it will happen that a minister will accept a call into a far country, pack his lares and penates and whatever he may have of family and move into a place, that may not know him after a year or two, because he has disappointed the good people as to his power to raise his own salary.

And finally, there are certain classic ways of calling a new man which are

rather sad and bad, and of little profit to ministry and churches. The available man is invited to supply the pulpit for the purpose of being properly inspected as to his ability as a preacher, his age, his looks, manners, etc. Sometimes even his wife is delicately asked to join her husband in this trial visit, which often is most trying. Of course there are some very good reasons for this candidating. It is true, the church ought to know something about the prospective minister, just as the prospective minister ought to know a little about the church which would call him. But is there no better way of getting at this matter? One less trying to both church and minister? I think there is. Barring a few exceptional cases, the call to candidate should practically be the call to labor. Certainly no church should determine on a candidating season to fill up in a cheap way the church year and then at the end make a selection among men, whose characteristics have largely been forgotten. Such procedure is not only harmful to the church, unsatisfactory in its results, but is a positive injustice to the respective ministers and to the ministry as a whole. For as soon as a minister leaves his own pulpit to supply in a church that is endeavoring to settle a new minister, his own congregation becomes suspicious of him, it feels that the minister intends to make a change, and as a consequence the relations between him and his people are loosened and the effectiveness of the church suffers. There are various ways to get information in regard to the fitness of a man for a place. Any minister will gladly give any references desired and tell about his work. The Secretary of the Conference above all might be consulted with great advantage and his advice should be well considered as he is the man whose special business it is to know his men and to know the churches. A committee of one or two trusted men in the church might look up the prospective candidate in his own field of labor, find out about his standing in the community and hear him preach. If the report of such a committee be favorable then the candidate ought to be called, this call being only subject to the final ratification by the congregation. And where candidating in the old way is still practiced, it should at least be a serious matter with the church and every candidate presenting himself should be earnestly considered and given a call unless there be some weighty reasons for not doing so.

And as for the minister, the same obligation holds good; he should not candidate in any place except after serious consideration, but having candidated and received a call, he should not look over the field for better opportunities.

It might also be well for a minister to bear in mind, that he sustains moral obligations to his fellow ministers. Therefore as much as is in him, he should not enter into rivalry and competition with his fellow ministers. He certainly should not promise to candidate in a church, that has not first fully considered the brother who was invited before him.

Finally, churches ought to remember that manhood in the ministry is the greatest asset and not pulpit oratory, good as this may be. They should remember that some men will take a church by storm and have no lasting qualities while others less brilliant, less attractive and captivating may render the better service.

EARTH AND INFINITY.

By Augustus Wight Bomberger in "Outlook."

There's part o' the sun in an apple;
  There's part o' the moon in a rose;
There's part of the flaming Pleiades
  In every leaf that grows.
Out of the vast comes nearness;
  For the God whose love we sing
Lends a little of his heaven
  To every living thing.

I can conceive the existence of a church in which, week by week, services should be devoted, not to the iteration of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just and pure living, a place in which those who are weary of the daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few; a place in which the man of strife and of business should have time to think how small, after all, are the rewards he covets compared with peace and charity. Depend upon it, if such a church existed, no one would seek to disestablish it.—*Thomas Huxley.*

Asked to pray for warm weather so that her grandma's rheumatism might pass away, a little girl knelt and said: "Oh, Lord, please make it hot for grandma."

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions, suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

IS YOUR church ready for the coming year's work? Is there a fairly clear idea among the members as to what the church exists for? Vagueness and weakness here are almost synonymous terms. Is your message such as to stir the inner lives of the people and so to move to high endeavor? Is the message not only comprehensive, containing the ideas which make for larger life but so stated as to appeal to the largest number of the reachable?

The purpose of the church is the fostering and promotion of the religious life. Its message should be the most direct route to "life, more life, fuller, more satisfactory life," which Professor Lubin says is in the last analysis the end of religion.

Are the services and activities of the church such as to best bring the message and spirit of the church to bear upon the lives of those within its influence? May we not judge of the efficiency of any service or activity of a church by the extent to which directly or indirectly it promotes the religious life?

Must not a church specialize and concentrate upon its chosen work in order to be efficient?

If any service or any part of a service fails to do any real work toward the end in view should it not be dropped?

If, then, these two departments, the message and the church work proper, are in good order, how about the third department, namely, that of carrying the church to the people and bringing the people to the church?

The day of the passive church is gone. There is every reason why a church should assume the aggressive. And efficiency means the largest results in proportion to effort and cost, as well as everlasting effort.

The three departments of church work correspond to the three departments of an up-to-date manufacturing establishment: First, the laboratory in which the product is perfected and adapted to the needs and tastes of the consumer; second, the workshop, in which the product is turned out ready for use; and, third, the sales department, in which the product is distributed to the consumer. The characteristic of the modern distribution is that the product is pushed by enlightening and persuading the consumer as to its nature and results.

Two lessons the church can learn from modern business: one is to make every blow count in results, and the other is to push the product. Is there in the actual work of the church such adaptation of means to ends as will secure the maximum of results for each pound of effort or dollar of money expended? Why should we not make this inquiry all along the line and act upon the answer? Waste is doubly unfortunate. It dissipates energy and saps strength and enthusiasm.

Is there any reason why people should study efficiency in their business and not in church work? The efficient church will attract and retain efficient men and women.

Shall not every effort be made to carry the church service to those not now reached? Such missionary work blesses him who gives and him who receives. If you really value what the church does for you are you not bound to bring others into such relations as to get the same help? The inner life lives by giving itself.

Well on the way to success is the church which has fully embraced the attitude of active hospitality toward its community. When the church service is made pleasant and profitable for others it will be pleasant and profitable to its own members. When the desire to invite all the responsive is felt by the members of a church many ways will be found to do it. The main thing is the desire and determination to saturate the community with the spirit of the church.

Advertising is the word which stands

for the general attitude of invitation. The invitation is not, come and be as good as we are, but come, let us help one another to find the truth and to quicken the inner life in the guest. Incidental only are such things as display space in the local newspapers, circular letters, postal card invitations to friends, a bulletin board in front of the church, personal invitations, and the like.

Leadership

By Rev. J. A. Baldridge.

MUCH has been made, during all the centuries of human progress and achievement, of the leadership of certain men and women whom the people in general simply *followed*—followed, in most cases, blindly and with but little real thought on their own part. Their leaders *thought*, or were supposed to think, spoke their word or gave their command, and the people, some following one leader and some another, simply fell in line and marched to the tune of their leader and shouted the slogan for the occasion. And the shores of time are strewn with the wrecks of institutions, states and nations founded by such leadership.

Such leadership, however, was no doubt necessary in the progress of human evolution. Men in general had not yet come into consciousness of their own inner power and personal responsibility as integral parts of the great whole. They were not willing—and perhaps not capable with their training and experience—to take the initiative in any special movement for the betterment of their condition, and thus waited for the message or the command, as the case might be, of their well nigh deified leaders. Looking backward, let us say, for even half a century, how absurd much of our following of great (?) leaders now seems! But it was easier *to follow* than to think, *to shout* than to weigh problems for ourselves—easier *to listen* and to heed the dictum of another than to think, act and create for ourselves.

But a great change is now taking place—a change in thought, feeling, experience and conduct. It is the greatest revolution of all human history. Man is now coming to himself—to his *own*—and to the knowledge of his inner powers and the possibilities of the solidarity of his being and the unity of his action. He still *listens*—still *heeds*—and still *obeys the voice* he hears, but it is the quiet and urgent voice that comes from the inner temple of his own being. The real leader of humanity resides—or is enthroned—within the human soul; and when this voice is once understood by men in general, and when we learn the art of real and prompt obedience, what a splendid spirit of unity shall be begotten in mankind—unity in thought, motive and conduct! For the lack of this knowledge, this experience, men have been divided into warring factions, parties, sects. Their contentions seemed to be *real*, their decisions *right*, and their unhappy experiences a *necessity*. But we are learning a new lesson of life, duty and harmony. When we get down into the *"living waters"* of the stream of human life in which all human nature is rooted, we find that all therein is rest, peace, growth, progress, victory—even *"The life more abundant."*

There shall ever be men and women, of course, of rare character, superior training and large experience, whose very personality shall exert a wholesome influence, upon others. But, even in these examples, we must not permit them to do *our thinking* for us and to blindly follow them. For great men have egregiously erred, all through the ages, while men of just plain common sense have visioned the truth and discovered the way of right and justice. We cannot delegate our duty to think nor our obligation to act according to our best convictions. Each individual soul stands, in some great sense, *alone* with God.

Howard Crosby, in one of his immortal prose-poems, pictures a proud captain of a regiment of soldiers as saying, "I do not think, I *obey*." And such blind obedience has been and still is the

bane of all true living and worthy conduct. To think—*really* to think for one's self—and to act in the light of the inner voice is the genesis of all enduring creations of man in the religious, social and civic life. In this way—and in this way *alone*—is mankind to be redeemed from sin and ignorance, from oppression and tyranny, from poverty and pain and misfortune, and from "everything that hurts and destroys in all God's holy mountain." Eden shall not then be a mythical story, but a glorious reality.

For it is a fact of observation and experience that, in all ages, those who practically idolize their leaders, gods and saviors, of all ranks and orders, are fettered in mind and hindered in freedom of conduct and service. And may not this be true, my aspiring Unitarian comrades, of our long cherished ideal of "the Leadership of Jesus?" I know full well, to be sure, that I am now treading on *holy ground,* but I wish to tread reverently, wisely, honestly. It seems to me that the idolizing of Jesus, whether as a God, Savior or *leader,* in any literal sense, is largely to lose the vision of the real Christ and to unfit our minds for the larger vision of the Christ imminent in our common humanity. The ideal of "the Leadership of Jesus," as viewed in the past and advocated by many still, as it should seem, is neither wholesome nor inspiring to the best modern thought. It was well enough, no doubt, in times past and for Christians who were but "babes in Christ," but now we are to put away our child-concepts and feelings, and to learn the sublime lesson that the *spirit*—the spirit of God—that dwelt in such fulness in the soul of Jesus, and lighted his life, character and service as with the glory of God, is not for *him alone.* Granting that Jesus was the divinest man of all past history known to the peoples of earth, may not there be in the future others who shall attain to the same fulness of life and character and service?

Thus, as it seems to me, the lesson is this—that we are no longer to be looking backward into the distant past, however great the person and service of Jesus, nor yet gazing into the heavens above for our leadership, but rather to awaken and sanctify *the Christ* within our own souls. And the glorified Jesus shall thus be honored and served, his work supplemented and brought to completion. This shall bring order out of chaos, peace out of conflict, unity out of division, hope out of despair, and victory out of defeat—even *the Eternal Life.*

And let us herald the *New Glad Tidings!*

Puyallup, Wash.

The "Cross" and the "Star"

Rev. William C. Gannett, D. D., on "Symbols."

WE ARE glad to reprint from *Unity* a notable discussion by Dr. Gannett of Rev. Edward Cummings' address at the Free Religious Association, last May, upon which we made some editorial comment last month:

Unity seldom prints a nobler address than the one that distinguished its issue of July 17, Mr. Cummings' address before the Free Religious Association in Boston last May—though one may wonder if he were not himself surprised to hear that his words have the unique and time-defying quality that Mr. West sees in them. His theme was, "A predominant emphasis in religion on social ideals and endeavors." It is the earlier, the Plato and Jesus parts, that seem noblest; and all the way through these parts one reader, at least—knowing that somewhere in the address the speaker had made opportunity to repudiate the symbol of "the Cross"—was saying to himself, "What a glowing interpretation of the very truth of which the Cross is the symbol!"

"Members one of another," "No one liveth and no one dieth unto himself," "He that would save his life for himself is losing it; he that loseth his life for others is saving it," "I came not to be ministered unto, but to minister, and to give my life a ransom for many"—is not this, no more and no less, what Mr.

Cummings is urging when he quotes from Plato and Jesus about the Ideal Republic being "a great social family" to which each member owes his utmost devotion, and the Kingdom of Heaven being a "family kingdom," and the Gospel a "family gospel, whose great law is the law of devotion of strong to weak?" Pity, indeed, if anyone criticising the address has missed this, the midmost and main of it. But is not this also the very essence of the Vicarious Atonement idea, of which "the Cross" is the concrete and the symbol—the most concentrated symbol which the human imagination has yet been able to conceive? There has been abounding error and *mal*-ethics, as Mr. Cummings deplores, in the way in which men have applied the doctrine and its symbol to personal salvation; but that need not blind us to their essential significance. Surely to Orthodoxy the Cross has always meant centrally this—a *God voluntarily giving his life to save men,* the strongest to save the most weak. One does not have to believe as the centuries have believed concerning the one who died on the Calvary cross, or concerning the relation of his coming on earth and his death to human salvation, to see that *through* this belief—call it truth, or call it illusion—Calvary has, as a matter of fact, given the world its supreme symbol of Self-sacrifice, Pity and Love.

"Gloomy symbolism," is it? In a sense it certainly is, for it is a symbol drawn from the shadow and pain, not the joy, side of life; but how could it express with supremacy *that* meaning otherwise? And the tragedy leads to gladness—to rescue, uplift, salvation: to the minds that most love and use it, it is less a symbol of gloom than of light, and the gloom that is in it makes, not for depression, but for tenderer gratitude. In the quick fingers of the Catholic peasant, the sign of the Cross as a preventive of evil is a dumb prayer flashed to the Infinite Goodness around him, an appeal to the power of Divine Love to save, without the least conscious reference to the old-time crucifixion. Good Friday itself always looks forward to Easter, two days away.

Is not all this true? If it be, history may show—some of us think that history will show—that, instead of passing from reverence, the Cross as a symbol is but entering today on its widest career. For exactly what this age of ours is discovering and voicing through its new prophets is that there is a *social law* of "Vicarious Atonement," working always and everywhere in history to uplift and ennoble the race—to "save men." What we are trying to understand better in its vast range and complexity, and to apply in a thousand new ways, is that law in its two aspects—"vicariousness," the automatic interchange both of weal and of woe through social relations, and the resulting "at-one-ment" of men with each other and of man with his source and his destiny. Well understood and applied, it will go far to solve "the problem of evil," smooth out irregularities, and abolish injustice and misery. Membership, solidarity, heredity, brotherhood, love, are some of the names or correlates of the law, but not one of them really suggests so much of its working through time and through space as the sombre phrase, "Vicarious Atonement." Exactly what our age is trying to achieve by the new emphasis on social service and brotherhood is to *universalize the Cross.* Mr. Cummings' address on "social ideals and endeavors in religion" brightly illustrates the truth, not of a vanishing, but of the *Universalized* Cross. The orthodox doctrine of the centuries has been the child-mind's form of the truth—and concerning such forms, see 1 Cor. xiii, 11.

But one may have his "star" symbol, too, if he will. There is problem enough in "a world's salvation" to utilize more than one symbol. He may have his star mean Knowledge, "starry-eyed Science," with the light and freedom it brings, as Mr. West in his sonnet is content to have it. But for Mr. Cummings, who also prefers the "star" to the "cross," it means more: to him it would still be a symbol of Jesus—it is the "Star of Bethlehem." Listen to his earnest hope and plea:

"It is time for the Star of Bethlehem, so long eclipsed by the shadow of the Cross, to shine forth once again through the mist and gloom of ages. . . . Would that over every church might float the white flag of the universal religion of peace and good-will, blazoned with the guiding star of truth and light

and love; bearing above it the prophetic birth-song of the angels, 'Peace on earth, good-will to men,' and beneath it the motto of Jesus, 'Unto the least.' For the salvation of the world depends on following that guiding star. The Star of Bethlehem was the birth-star of a new civilization, the rising star of a new epoch in human history, just because it went and stood over the humblest family instead of over the palaces of the rich, as the stars of destiny had always done before. And the guiding star is standing today over every poorest tenement, every humblest home, in the world. Individual salvation, social salvation, the salvation of the world, comes from following that star and giving as the wise men gave—one's wealth and wisdom to the humblest child and the poorest family. There is no other way whereby men and nations can be saved. Therefore, let us substitute for the gloomy symbolism of the Cross the beautiful and inspiring symbolism of the wonderful Christmas story. . . . The Star of Jesus must carry on and complete the unfinished work which the Cross of Jesus interrupted. Jesus was loyal to his own natal star. He followed the star of truth and love, even though it brought him to the cross. Follow that star, even though it bring you to yours. The salvation of the world does not depend on crucifying prophets and saviors, but on having prophets and saviors who are willing to be crucified, if need be."

So said Mr. Cummings to the Free Religious Association. And from nearly all of this who would withhold his eager Amen? But we can imagine the liberal orthodox friend adding—"Though he does not see all that we see in 'the Cross,' we mean all that he means by his 'Star.' And he—he even uses the symbol of the Cross to disown the Cross! But what a renunciation to be willing to make—to make, if he could! A symbol wrought of the ages to express their intensest faith in the Infinite Goodness inlying time and eternity, a symbol which searches the deeps of death as well as of life to upgather the fullest significance of Love—to disown such a symbol as this, because it has been abused! What of the symbols 'God,' 'the Father,' 'Heaven'—is he true to his logic with these?" So far the orthodox friend—and we think he is right. For ourselves we would add, "Why not *both* Cross and Star, and the full growing glory of each?"

"It's all a case of looking on opposite sides of the shield."—True; and is it worth while to look on both sides of the shield before throwing it away?

"It is nothing but a matter of symbols anyway, and what do they matter?"—True, again; nothing but symbols, the filmiest things in the world—but they stand for the great things, and the greatest of all things can be expressed in no other way than by symbols. In religion they are the last distillations of history, thought and experience. They are the immortal souls of dead dogmas, with the illusions and errors of time cast off like the body. A good symbol, once implanted in the heart and imagination of man, becomes a pearl of the spirit, a priceless possession, well-nigh imperishable. The great world is certainly waiting for the "family gospel" of Jesus; but *is* the world tired of "the Cross?"

The Modern Newspaper as a Means of Grace

By The Editor.

THIS is not precisely the point of view which everybody takes regarding modern newspapers. We all admit that the newspaper is an indispensable factor in modern life; we could not do without it. But most people consider newspapers about as far removed from the sphere of religion as any respectable institution could be—wholly secular and worldly; if very necessary, yet possibly at best a necessary evil—and the more interesting perhaps on that account.

But I maintain that the averagely good newspaper is veritably *a means of grace,* in the religious sense of the word.

What is a "means of grace?" The dictionary defines it as "the means by which divine influence is exerted on the minds of men, such as the preaching of the Gospel, the reading of Scripture, prayer, meditation, public worship, and the sacraments of the church."

The dictionary does not include the newspaper in this austere list—but I do. Not simply the ideal newspaper as we ministers sometimes dream a newspaper might be if we had the making of it; not simply the best newspapers now published according to "high tone" standards, such as the *New York Evening Post*, the *Boston Transcript*, and the like, but the average, ordinary newspaper which most of us read, may be and is a veritable means of grace whereby divine influence is exerted on the minds of men.

Everything depends on what our idea of religion is. There are two contrasting ideas—the medieval and the modern. According to the medieval idea religion has chiefly to do with a soul's relation with the life it is to live after it gets through living here.

In extreme types it involved withdrawal from the world, segregated asceticism, meditating constantly on death. "What shall I do to be saved?" "Prepare to meet your God in the great assize of the hereafter," were the watchwords of the medieval religion. The chief business of this world is to get ready for the next.

Modern religion puts the emphasis differently. It has its eager faith in immortality; it believes stanchly in the insistent logic of life that its destiny of progress does not end with this life's A B C's of progress.

But for this very reason modern religion throws the great emphasis of faith on the soul's relations to the here and now. Just here and now is the ever-present reality of the divine urging upon you.

Prepare to meet your God in the great hereafter? No! prepare to meet him tomorrow morning when you go to your work or your school, your political or social duty—he is there—for you—more superbly present than in any distant dream of eternity.

He is there to work with you, live with you, grow with you, in the divine process of your soul's progress; and religion means that divine process of progress which you share with the great Comrade of the eternal in the immediate affairs of the very present, concrete, actual concerns of the day-to-day world.

Moreover, religion's chief concern is not how you shall save your soul, but how you shall enter into the divine service of all the world's progress and salvation.

You shall learn to live not in the petty measure of your own selfhood, but you shall learn to live more largely in terms of an ever-widening life—sympathy and efficient interest in other than yourself—the great big comradeship of life's eternal brotherhood.

And here is where the modern newspaper may come in as a religious means of grace. The newspaper gives to a healthy soul a larger scope of human sympathy and interest.

It makes one live in a larger world and with more soul-space—not a pent-up, isolated cell of petty prejudice and narrow vision.

It gives the soul the bigness of a universe to live in; it multiplies the range of human imagination and sympathy; it pushes out the horizon of human aspiration and insight and incentive.

It reveals to a soul more comprehensively the vital facts of human nature, which is a bigger thing than my own selfish, petty experience of it.

It has within it depths of tragedy, heights of heroism, ranges of achievement such as I cannot know from the little study of my own circumstance or my immediate neighbor's; yet when from the ends of the earth there come to me the tales of human nature's strange vicissitudes—in Spain or Japan, or in the slums across the way, which are as remote to me as the wilds of Africa—when this mingled tale of humanity's wide-ranging experience comes to me each morning it is but revelation to me of what my own soul has in it for its own potentiality.

The tragedy, the comedy, the heroism, the aching passion or wild experience, are part and parcel of my own nature, dormant now, perhaps, but sure some day to find its awakening test.

I knew myself better and can live my

life better from this widened vista of the scope of all humanity's possibilities.

More than that, the modern newspaper forces home upon the mind that most essential faith of modern religion, that all humanity is one brotherhood.

From the ends of the world come the variant shreds of daily news, and from every class of society, of suffering, achievement, mistake, impulse of progress, much of it with strange settings, and yet so quickly the soul discovers that though skies change, languages differ, custom varies, the great motives of life—love, passion, domesticity, sympathy, heroism, poverty, generosity, manliness and womanliness—are about the same the world over.

The world is big; its people are myriadfold; but it's a family world, it is a brotherhood.

We are all of a sort, we all share the same issues of life, and this great humanity to which we all belong is a wondrously inspiring affair when we get a big look at it.

All of this would be of little consequence if this were the whole of it. Newspapers do not merely satisfy curiosity; they do not simply tell us what things are so. They vitalize to our souls—if we have normal souls—the eager responsibilities of manhood to fellowmen.

Perhaps in the little corner of the world in which we live the appeals to our sympathy and stern sense of responsibility for human betterment and progress are not very kindling. Only a little of the world's big fact of poverty and injustice and suffering and ignorance and shame comes in actual contact with us. We might live our complacent lives very much satisfied with things as they are if we had only neighbor's gossip and our own eyes' vision for knowledge of life's full content.

The daily newspaper comes to us with sterner revelations of the deep secrets of life. It makes us look at things we would otherwise not see. It brings to our ear cries which we never else would hear. It takes us into the intimacies of human hearts which otherwise would ever be hidden from us. We are no longer smug in ignorance.

Here are the facts of humanity's great burden of evil, sorrow, need, hideous sin, sad misfortune. Here are the facts of world-wide humanity, and here the facts, too, of brave, substantial achievements, discoveries, investigations, incentives, ventures.

You cannot live in your corner and miss of understanding that life—the big and stinging fact of life which you and Almighty God share together—mean these things!

Of course the modern newspaper is not a means of grace for all men. Neither is the Bible, or Nature, or the modern church. It depends on the man. If the newspaper merely satisfies his curiosity and accumulates interesting stories for him to read, that does not go very far on religion's road. But the fault then is with the man.

The challenge of the divine vision has been his. If he misses the call the fault is not the Bible's, or Nature's or the church's or the newspaper's.

Nor is it to be said that all modern newspapers are "means of grace." Far from it. There is another side to this matter about which one could wax very eloquent and deal out vigorous truths. Some newspapers are unclean, dishonest, distorters of news rather than revealers of it.

The mark of the money greed is on too many of them. Whatever thing is human shares humanity's limitations. The smell of the money lust is on too many of earth's institutions everywhere; even the church does not always escape.

Be careful, churches! Can you always cast the first stone?

The modern newspaper is pretty nearly what the public demands of it, and rather a little better on the whole.

For the sake of the tremendous influence which the press actually exerts for weal or woe in shaping human thought and directing human impulse and fixing human ideals of social responsibility and sympathy and civic righteousness, not light is the burden resting upon us who stand enlisted in religion's cause to help make the public's demand for clean and honest journalism staunch and imperative—not chiefly by carping criticism and pious sneers, but by hearty co-operation.

Let us lend the eager helping hand of hospitable service in a stupendous function of society's progress, this helping of the world to know things as they are, that men may be what they ought to be.

NEW ENGLAND LETTER.

Although the work is as yet in its infancy, less than a year is expected to elapse before the new church edifice and parish house of the Second Church to be erected at Audobon Road and Beacon Street in Boston, will be ready for occupancy. Excavations have already begun however, and the handsome red brick building with its trimmings of Indiana Limestone, will be a worthy addition to the long list of notable structures which have sprung up all over the Back Bay within the past few years.

The completed church will undoubtedly appear to the layman as adapted from the American Colonial type, but in reality is of the English Georgian, its interior in particular differing greatly from the Colonial style. The architects, Cram, Goodhue & Ferguson, have embodied in their plans many striking departures from the ordinary church construction of this country.

The interior of the church proper is elaborate. White columns and arches will support a roof decorated after the style of Grinling Gibbons. The choir gallery and organ will be located at the western end, with an echo organ facing them. In other parts of the church will be placed memorials taken from the old Copley Square church before it was demolished. Among these will be the mosaic figure of "Truth."

The seating capacity of the auditorium is but 400, but by throwing open the doors leading into the Sunday school room on the first floor of the parish house, there will be room for an additional 400.

It will be the first church in Boston to contain an elevator. This will be placed in the tower, and will also give access to the banquet rooms, library and upper rooms of the parish house itself.

The tower will be equipped for a full peal of bells.

The committees in charge of the church construction will make strenuous efforts to secure the cockerel which surmounted the weather vane of the old church, and from which it gained its sobriquet of the "Cockerel church." When the old structure was torn down, the cockerel was sold to the Shepard Memorial Church of Cambridge.

Considering the interruption of a period of foreign travel to which several heads of the departments at 25 Beacon Street have been subjected during the past summer, one may say that the plans and specifications of these departments are well in hand. During these latter days of September many interests are shaping themselves in the direction of the National Conference at Buffalo, which gives promise of being a peculiarly significant event. Mr. Howe, the Assistant Secretary of the Association, is planning with painstaking accuracy the details of travel and entertainment.

Perhaps one of the most completely arranged programmes of winter's work in any of the departments is that which is soon to be announced by Mrs. Guild as Dean of the Tuckerman School. This year the School is to co-operate with three other departments of our work. Its affiliation with the Department of Religious Education, and the Department of Social Service is to be continued as in the past, while in addition exercises are to be held in common with the Social Service Council of Unitarian Women. One of the most important announcements which Mrs. Guild makes relates to a course of lectures by Mrs. Anna Garlin Spencer, of New York, on "Problems of Modern Democracy." The first lecture will be given on Thursday, October 9th, and they will continue upon successive Thursdays through October and a part of November. A suggestion as to the line of thought which Mrs. Spencer proposes to develope may be gained from the following topics of some of her lectures: 1. Submerged Tenth; How Can Society Care for Them; 2. The Struggling One-Half; How Can Society Help Them; 3. The Successful One-Fourth; How Can Society Use Them; 4. Moral Teachers; 5. Fruits of Genius; 6. The Social Whole. In Addition to this the school year will open with groups of lectures on Immigrants; Organizations for Promoting the Health and Education of Children; Children Under Public Protection, etc. Miss Poor will give several lectures on "Special days in the Sunday School," at the conclusion of her regular course on story telling.

The Saturday morning lectures by Dr. Edwin D. Starbuck which were received with such enthusiasm and profit last winter will be continued during the coming season. For the first half year the general topic of Prof. Starbuck's lectures will be "The Spirit and the Method of Teaching." Some of his specific topics are as follows:

1. The Submerged Nine-Tenths of Life.
2. Processes of Mental Ripening.
3. The Letter and the Spirit of Teaching.
4. How Can Wisdom Be Taught.
5. Correlation and Character.
6. Habits of Feeling, and Personality.
7. Methods of the Recitation.
8. Religion and Citizenship.
9. Socrates, the Teacher.
10. Jesus, the Teacher.

These lectures will be followed by lecture readings on the Prophetic movement, by Mr. Lawrence.

Under the direction of its new President, Mr. Sanford Bates, a meeting of the board of directors of the Young People's Religious Union has already been held. This will be a peculiarly busy autumn for the young people of our churches in the vicinity of Boston, inasmuch as this is biennial Bazaar year. The date of this interesting social event which is to be held for the eighth time, is the sixth, seventh, and eighth of November, and as in the past the scenes of festivity and money making will be laid at the Hotel Vendome. The National Young People's Organization proposes to continue its student assistant work along the same lines as that which has existed in the past, and to extend it as far as resources will permit. Especial attention is to be paid this year to young people from Unitarian homes who are attending Schools in Boston. To this end the vestry of King's Chapel and the Y. P. R. U. have co-operated in securing the services of Miss Ruth Lawrence, who is

to be placed at the disposal of our ministers and churches for general assistance among young people who are attending Schools or universities in the city. Miss Torr, Secretary of the Young People's Union, is making as complete a canvass as possible of all the schools hereabout, and she hopes to make this a more effective side of our work than ever before.

Changes in the pulpits of our denomination through New England have naturally been few during the summer. At present the following churches within the boundaries of this district are in search of ministers: Berlin, Fairhaven, Farmington, Maine, Harvard, Haverhill, Marlborough, New Bedford (Unity House), New London, Conn., Warwick, Westwood, Lancaster. Rev. Abbot Peterson who is just about to terminate his work as minister of the fine old parish in Lancaster will be installed as minister of the First Parish in Brookline and colleague of the Rev. Dr. William H. Lyon October 12th at 7:30. The Rev. Howard N. Brown of King's Chapel will preach. Other ministers who will take part in the services are the Revs. Charles F. Dole of Jamaica Plain, James DeNormandie of Roxbury, W. W. Fenn of Cambridge, Edward Hale of Chestnut Hill, Thomas Van Ness of Brookline, Edwin M. Slocombe of Worcester and William H. Lyon of Brookline.

Delegates to the annual meetings of the National Association held in Boston in May and others who are accustomed to accepting the hospitality of the lunches served in the vestry of the Bulfinch Place church will regret to learn that the rooms were swept by fire on the night of September 5th, and according to report damaged to the extent of fifteen thousand dollars. Fortunately the accident took place at a season of the year which will not seriously inconvenience the regular work of the Chapel. ALSON H. ROBINSON.

MIDDLE STATES LETTER.

The close of the summer makes possible only the scanty chronicle of the summer vacation time. The churches have been closed and preachers and people have been storing up resources for the active church year. As in previous years, the New York and Brooklyn churches have combined to hold summer services, though for the first time these were held in Brooklyn, being at the First Church. There has been a gratifying attendance. [The preachers for July and August were Rev. Ernest C. Smith of Chicago, Ill.; Rev. Arthur H. Sargent of Eureka, Cal.; Rev. George S. Mac Ilwain of Toledo, Ohio; Rev. Leon A. Harvey of Brooklyn, N. Y.; Rev. Henry W. Foote of Boston, Mass.; Rev. Franklin C. Southworth, President of the Meadville Theological School; Rev. George R. Gebauer of Duluth, Minn.; and Rev. Frederick M. Bennett, Field Secretary of the Middle States Conference.] A careful count of the attendance and a comparison with previous years shows that it was 25 per cent less than last year. This is accounted for by the fact that the meetings were held in Brooklyn and hardly any one was in attendance from Manhattan. In previous years only two or three ever attended the Manhattan summer services from Brooklyn. So experience seems to show that summer services might be maintained in both New York and Brooklyn as strongly as in either. Those who attended speak with enthusiasm of the value of the services and tell of visitors from far sections of the land and other lands, of strangers who found the liberal faith for the first time, of at least two new members won for one of the churches by the summer Sunday mornings.

Mr. Wright, Mr. Holmes and Mr. Sullivan have spent the summer in Europe and Mr. Wright is to remain a few months longer. Mr. Holmes has been studying industrial conditions in England. Mr. Hawes spent his summer at Hancock Point, Maine. Mr. Brundage was at North East Harbor, Maine, and Mr. Lathrop at Winthrop, Vt.

Rev. Mr. Sullivan has accepted the call to become the associate pastor of All Souls Church and will begin his work October 1st. He was married to Miss Elizabeth Throckmorton of Washington on June 24th, Rev. Leon S. Harvey officiating. He was one of the leading speakers at the Paris Conference. During the month of September, Mr. Sullivan preached in his church at Schenectady. The news from Mr. Slicer is encouraging and best summarized by a sentence from one of his letters, "I am better most days."

One of the most intimate of personal gatherings and one which indicated how close are the fraternal ties which bind together the ministers of the metropolitan district was held just before the summer vacations when Mr. Holmes entertained at dinner at the City Club to welcome Mr. Sullivan and bid "Godspeed" to Mr. Dutton. Man by man the "Ave atque vale" was spoken from the heart—greeting and farewell—and the already close circle of friendship was cemented by yet deeper ties of comradely good will. Mr. Dutton's going will leave a place hard to fill. The most omniverous reader and scholarly spirit among the younger ministers, he had none of the scholar's aloofness, but a flowing enthusiasm, a ready sympathy with all the great popular and social movements of the day and a sturdy and convincing championship of them and the far range of his resources and his abounding and accurate mind made his public utterances of weight and effectiveness.

The opening of the church year finds many of our parishes seeking for ministers. Besides the Second Church in Brooklyn there are numbered among these the Ottawa church, the Toronto church, the Summit church, the Hackensack church and the Staten Island church. Dr. Sunderland has resigned at Ottawa and Mr. Hutcheon has resigned at Toronto to take a chair at the Meadville Seminary. Mr. Fairley has left Hackensack and assumed the pastorate of the White Plains church. Mr. Greenman has resigned at Staten Island. Mr. Barrow will preach at Hackensack Sunday mornings for a month and at his Ridgewood church from which he has resigned on Sunday evenings. It is hoped that these two churches can unite to call one minister. Mr. Waterman has accepted the call to the Meadville school. Rev. Anna Garlin Spencer, "The Jane Addams of New York City," has

accepted the chair of acting Professor of Sociology at the Meadville Theological School for one year only. She takes up her work there at the opening of the session. Mr. Hutcheon of the Toronto church will succeed Prof. Doan in his chair in the seminary. Mrs. Southworth of Meadville sailed for Europe wtih her two sons, William and Chester, on August 2nd. She will spend the year in Lausanne, Switzerland, where the boys will attend school.

The headquarters have been open during the summer and for the first time have been advertised a few times in the New York papers. A number of inquiries by mail and in person were the result of this advertising and it was felt that it justified itself and indicated a profitable method of advancing the work. Miss Wentz spent her vacation at Medomak, Maine, with Mrs. J. H. Ambrose. Rev. F. M. Bennett, the new Field Agent of the Conference, is at headquarters for early September. His wife and son will reside for the year in Lawrence, Kansas, his former pastorate, while he will work in various fields. He will go first to Niagara Falls and Hamilton and spend several weeks at that point. He comes to his new work from a wide and successful experience and enters it with a spirit that is distinctly promising. He has spent part of the summer on the Pacific coast.

[The Washington Heights church promises to be a light and leading to young and as-yet-not-self-supporting churches. It lost one quarter of its income by the loss of a sub-lessor of its hall. It asked the A. U. A. to raise its appropriation of $500 to $1000. The A. U. A. could not see its way to do this, nor could a spirited effort of the church persuade the Executive Committee of the Conference to recommend it. So it said "Go to! We will shame them into lending a helping hand." Members agreed to raise $200 extra and the minister agreed to accept $100 less in salary if the A. U. A. would give $200 more. The extra money, if obtained, will be used for music and advertising both of which, it is felt, will help greatly. For two dollars a month a good sized notice of the church service changed as often as desired can be placed in one subway station. Those who are in the church feel that this year promises to mark the end of its period of struggle and put it on its feet.]

Mr. Swisher of the Passaic church has recently been under the surgeon's knife. The Montclair church will open a little later than usual as it has spent the summer in adding fifty per cent of space to its auditorium and increased its other facilitiies.

[The increasing interest among our ministers in eugenics will be emphasized at the October meeting of their luncheon club when Dean Walter T. Sumner of the Cathedral at Chicago will probably speak. He is the leader in the rapidly spreading movement to demand a medical certificate from all candidates for marriage. The Montclair church has already voted to request its minister to make such a demand.]

The meeting of the Middle States Conference will be held in New York at the Church of the Messiah November 17th, 18th and 19th. Mr. Harvey has an excellent program with Alexander Johnston, the great ex-secretary of the National Conference of Charities and Corrections and James O. Fagan whose Atlantic articles have been so widely read. Ex-President Taft has promised to speak before the Unitarian Club this year and it is hoped that this can be arranged for the dinner which will mark the close of the conference. There is some hope that Mr. Dodson of St. Louis may speak at the conference.

The news has just come of the death of Mrs. Hackley, the founder of the Hackley School. Hers has been a noble benefaction and it is recorded in the warp and woof of many a young life sent forth to larger possibilities with more fully developed powers because she lived and believed and gave.

EDGAR SWAN WIERS.

WESTERN CONFERENCE LETTER.

At this time of year church news must consist of retrospect and prospect, since many of the members are hardly back from their vacations.

All the Ohio churches begin the year with confidence. At Youngstown the church has been opened for various clubs and organizations interested in the welfare of the city. The Woman's Alliance is to initiate a movement for the benefit of foreign girls employed as domestics and has taken interest in the "friendly visiting" conducted under the auspices of the associated charities. During the closing month of the church year the Men's Club held well-attended dinners at which addresses were given by prominent men of the city. Our church did its full share individually and institutionally during the flood disaster. Besides the money given the minister and several members of the church served on committees of investigation and relief. The minister, Rev. H. H. Burch, announces for the fall a series of sermons on the theme "The Social Value of Religious Ideas." Several members were received into the church towards the close of the year. At Marietta, the church property and many of the homes and business houses of the members were seriously damaged by the flood last spring. The minister reports that generous checks from the committee appointed by our National Association enabled the trustees and pastor to contribute to the relief of worthy distressed members and set the church property in order without laying additional taxes upon the people who had lost so much. Our friends at Marietta propose to show their gratitude for this friendly help by renewed efforts for our cause. The pastor, Rev. E. A. Coil, proposes a series of sermons on "The Place of Religion in the World as now Understood," and for a time on Sunday afternoons he will present some of the conclusions reached by critical study of various books of the Bible. A fund is now being raised to build a chapel in which to house the Sunday school and social departments of the church, since the basement of the church building, where these organizations meet, is frequently invaded by high water. Dr. Thayer remained in Cincinnati till the middle of August, taking active part in the nomination of a

commission of fifteen for revising the city charter and in the formation of a public education council. The latter part of his vacation was spent near Mt. Monadnock, N. H. Church services were resumed on September 21st. The church will be represented at the General Conference in Buffalo. At Dayton, also, the prompt aid furnished by the special committee appointed by the Association enabled the minister and members of our church to bear a conspicuous part in the relief work made necessary by the flood. Our friends at Dayton are not only trying to carry the same share of the current expense fund as last year, but have also raised $5,000 locally towards the erection of a church building. This, with their usual equity in two lots and the $1',500 furnished by the A. U. A., gives them an available sum of about $18,000. They will proceed at once to build the main auditorium of a "Church and Parish House," designed by Mr. Homer. Altogether our cause at Dayton seems to be much stronger and enthusiastic than before the flood. The Cleveland church has resumed its services. The pastor, Rev. Minot O. Simons, gave an address at the Isles of Shoals meeting on "Vitalizing the Denomination" and preached at Bar Harbor and Winter Harbor. Mr. Mac Ilwain of the Toledo Church, spent the summer in Maine.

In Michigan the main item of interest is the meeting of the Tri-State Liberal Religious Conference, formerly the Michigan Conference. This is to be held at Detroit, October 13th-15th. The preacher of the Conference sermon is not yet determined. In addition to the usual business there will be a luncheon on the 14th with Mr. C. S. Udell of Grand Rapids as toastmaster. "The Ideal Layman" will be described by Rev. B. A. Hills and Rev. H. H. Burch, "The Ideal Minister" by Mrs. Hall of Detroit and some layman not yet named. At the Associate Alliance meeting held in the afternoon of the 14th there will be addresses by Mrs. Marks, the retiring director, and Mrs. A. Helbig, who succeeds Mrs. Marks. There will be a discussion of "The Ethics of the Church Fair" and Mrs. A. G. Boynton of Detroit and Mrs. Kleinstück of Kalamazoo will tell "Why Women Do not Bring Their Husbands to Church." Rev. Florence Buck will speak on "The Revolutionized Sunday School" At the evening session "Salvation from a Liberal View Point" will be dealt with by Gov. Woodbridge N. Ferris, Rev. Minot O. Simons, Rev. George A. Thayer and Prof. W. E. Praeger of Kalamazoo. The Wednesday morning session will consider "Church Efficiency." Mr. N. Haagsma of Detroit will speak on "Winning the Unchurched," Rev. E. C. Smith of Chicago on "Ethics of Church Advertising," and Mr. Milller of Toledo on "A Successfully Financed Church." "The Institutional Church and the Social Settlement" will be treated by Rabbi Leo M. Frank'in of Detroit, Rev. Leslie M. Moore of Detroit and Rev. George F. Patterson of Kalamazoo. In the afternoon "The Relation of Art to Religion" will be treated under the heads of (a) "Architecture," (b) "Music," (c) "Liturgy." Under "Recent Religious Movements" Dr. A. C. Bowles of Detroit will deal with "Christian Science," Rev. Thornton A. Mills of Battle Creek, "New Thought," Rev. Albert R. Vail, Urbana, "Bahaism." The vesper service under the lead of Mrs. Myrtle Koon Cherryman of Grand Rapids and Rev. Fred V. Hawley of Chicago will consider "The Practice of the Presence of God." The Conference will close with a platform meeting on "The Church and Social Justice," the speakers being Rev. Thornton A. Mills, Rev. H. H. Burch, Rev. Caroline Bartlett Crane, Rev. A. B. Van Sluyters, Rev. Fred V. Hawley. At Detroit, services were resumed on September 14th, Mr. Shippen having spent his vacation camping in the forest reserve of Timagani. During the summer the church was completely redecorated, the school of religious education, under the leadership of Mrs. Gertrude Sunderland Safford, resumed its activities on September 21st. This school has a junior drama league, a dancing class and a patrol of the boy scouts. The Alliance will hold a bazaar on a larger scale than usual in November. The Men's Club is planning an active winter under the presidency of Mr. F. F. Ingram, an influential member of the new charter revision committee. A new departure is the creation of a board of twelve directors to take over all activities of the church, save such as are financial, these being left to the traditional board of trustees. At Ann Arbor Mr. Loring has taken no vacation, but has looked after the construction of the addition to the church building which is to be used for the social life of the church. The church was kept open during the summer with satisfactory congregations despite the extreme heat. The Independent Congregational Church at Battle Creek, which is affiliated with the Tri-State Conference, reports very striking success under the ministry of Rev. Thornton A. Mills. 125 new members were taken into the church the last Sunday in June. A Men's Club of 300 members is devoting its efforts to securing a fine park system throughout the city. A moving picture machine is soon to be installed for the presentation two days a week of the very highest grade picture films—"Les Miserables," "Quo Vadis," "Pilgrim's Progress," "Ivanhoe," etc. The church will have a secretary at its office six days a week to assist the minister, treasurer and other officers of the church in their work. In the middle of October Mr. Mills will start Sunday afternoon talks on "Great Dramas and Books" and will continue them for several months. Mr. Patterson of the Kalamazoo Church spent his vacation at Spring Lake and in Illinois. The outlook for the year is good. A long-standing deficit in current expenses has been wiped out. The work opens with a get-together picnic at a park followed by a supper for the choir, a group of 20 young people. The sermon subjects for the month are "Opportunity," "What Men Live By," "Things that Abide," "The Living God." All Souls Church at Grand Rapids is still under the care of Mrs. Cherryman, but will probably proceed to the election of a permanent pastor this fall. The Holland Unitarian Church at Grand Rapids reports all activities in full swing. An annual fair, a Dutch play, and an English play, are matters of the immediate future. A pastor's committee is likely to be formed to assist in the work of

visiting, since the people of the church are much scattered.

In Illinois four churches are without pastors—those at Bloomington, Quincy, Sheffield and Hinsdale, but all are earnestly seeking to settle ministers. In Chicago, Mr. Pulsford conducted services at the First Church through July, having a good attendance from the summer school. In August and early September Mr. Pulsford took a well-earned rest, going to Toronto. Mr. Hawley of Unity Church spent the summer at Pentwater, Mich. Dr. Morse Mann of the Third Church spent most of her vacation in Chicago at the University. The church at Alton, which for three years has been without a pastor but has enjoyed the services on Sunday of Prof. Howard Mac Queary of St. Louis, has called Rev. C. W. Reese, recently admitted to our fellowship from the Baptist ministry. Mr. Reese began his work at Alton with the first Sunday in September. The State Conference will be held at Bloomington on October 21st-22nd. The general theme will be "The Modern Church and Its Problems." On Tuesday afternoon Rev. Florence Buck will speak on "The Church and the New Pedagogy." On Tuesday evening Mr. J. E. Williams will speak on "The Church and the Labor Struggle" and Rev. Jenkin Lloyd Jones of Chicago on "The Church and the Struggle for Civic, Social and Political Reform." On Wednesday afternoon "The Church and the New Thought" will be the subject: (1) "What Part of the New Thought Teaching Must the Church Reject, and Why," Dr. Rowena Morse Mann; (2) "What Part May It Accept and Use to Vitalize Its Membership and Upbuild the Church," Rev. Albert R. Vail, Urbana. In the evening the topic will be "The Modern Church and Its Religion": (1) "Its Intellectual and Spiritual Content," Rev. Fred V. Hawley, Chicago; (2) "Its Moral and Emotional Appeal," Rev. W. H. Pulsford, Chicago. The new church edifice at Quincy is near completion, but it is unlikely that it will be ready for occupancy before November 1st. At Urbana summer services were conducted from the middle of June until the first of August. These proved exceptionally successful, though nearly all the regular congregation were absent on vacation, a new audience of considerably over 100 each Sunday coming in from the summer school at the University. Such services afford a great missionary opportunity, for they are attended by teachers from all over the state. Mr. Vail announces a series of Sunday evening lectures from October to June on "Contemporary Religious Thinkers." Such representative men as William James, Bergson, Eucken, Harneck, Rauschenbush, Abdul Baha will be considered in turn. Each lecture will be followed by a half hour of questions and general discussions.

In Minnesota our church at Duluth this year continued its services through the month of July. Except for the minister's need of a rest the services might have been carried on successfully all summer. Mr. Gebauer spent his vacation in the East, preaching two-Sundays at the Union services in New York City. He plans to give a course of sermons on "Verities of Unitarian Faith" which seem called for by the presence of a large percentage of outsiders at our services. He will also probably give a lecture course as in the two previous seasons. The Men's Club, which meets six times a year, will listen to six addresses by competent students on "The History, Development and Aims of Socialism," the purpose being to get as much light on the subject as possible. At Minneapolis our church has a unique feature in connection with its opening service in the fall. The Sunday school superintendent, Mr. S. A. Stockwell, who has a large, well-shaded lawn, annually invites the congregation to a basket dinner on his lawn on the opening Sunday in the fall, furnishing various good things from his garden. After the dinner there is a program which includes the discussion of some questions of public interest. This year the questions considered were all connected with the new charter that the voters of the city are soon to pass upon at the polls.

In Iowa the State Conference will meet at Humboldt, October 15th-17th. The program of the first evening is as follows: "Discussion of Modern Thought," Mr. G. S. Garfield will preside; "The Next Step in Democracy," Rev. Eleanor Gordon, Des Moines; "The Next Step in Philosophy," Rev. Everett D. Martin, Des Moines; "The Next Step in Religion," Rev. John Wallace Cooper, Davenport. Thursday morning Mr. H. H. Griffiths of Des Moines will speak on "Our Missionary Problem." In the afternoon Rev. Florence Buck will lead a meeting for the discussion of "The Sunday School Problem." The evening will be devoted to informal addresses at the supper table. The Friday morning topic will be "Is It Possible to Make the Ethics of Jesus the Controlling Principle in Modern Life," Rev. R. D. Van Tassel, Sioux City. Rev. Ernest C. Smith, Chicago, Rev. C. F. Elliott, Keokuk. In the afternoon an automobile ride will be offered the delegates. Dr. Cooper of the Davenport church, spent his vacation in camp in New Brunswick. During the summer Unity Hall was redecorated and the entire church renovated. Dr. Cooper will keep office hours in the church each morning from 9-12:30. The sermon subjects for September were as follows: "Distracted Religion," "The Portrait of a Good Man," "The Key of Knowledge," "The Power to Overcome."

At Humboldt, the minister, Mr. Zastrow, remained through the summer. He plans to bring the Sunday school and church together in one service once a month. The Unity Club will devote the first part of the year to "The Modern Drama," the second part to "Modern Opinions." The first subject in this section will be "Is the Monroe Doctrine an Outgrown Shibboleth." The Young People's Social Union has decided to put its shoulders to the wheel of church welfare and has voted the sum of $500 for improvements in the church dining room and social hall. The minister plans to give once a month sermons on evolutionary problems in a series entitled "In the Crucible of Life." The October sermon subjects are as follows: "The Philosophy of Prayer"; "The Glory of the Commonplace"; "The Evolution of God"; "A Sermon on Art and Its Relation to Life."

At Lincoln, Nebraska, the minister has just

returned from his vacation, which he spent in Maine. The opening service of the year was held on September 14th. The sermons of the year will be on the general subject "Factors in the Development of Personality."

The church is planning a campaign of advertising among the student body of the University of Nebraska. Brief statements of the church's purpose and announcements of its services are to be sent to all those in attendance at the University.

A series of special Sunday evening meetings or addresses is to be given by the minister during the winter.

In Missouri our Kansas City church is anxiously seeking a pastor, Prof. Hudson who has been coming over from Columbia every Sunday for the past three years, having notified them that he could no longer render this service. The Church of the Messiah at St. Louis began its services on September 21st. Dr. Day spent the greater part of his vacation in Hingham, Mass., among old friends. The subject of the opening Sunday was "What a Church and a Community Owe to Each Other." This will be Dr. Day's fifteenth year in St. Louis. Dr. Dodson of the Church of the Unity attended the Paris Congress this summer and his first sermon dealt with the significance of this international gathering of liberals. The year book of this church sets forth its educational ideals and aims, gives the list of study subjects of the Unity Club for a period of thirty years, chronicles the Sunday morning class for young people, the Woman's Alliance, the Camp Fire Girls, the Boy Scouts, the Young People's Dramatic Club, as well as containing a financial statement and register of members and attendants.

[Our missionary church at Oklahoma City has met with serious losses through members removing from the city, but new members are being found and the interest seems to be increasing. The usual attendance was maintained through the hottest Sundays in July. The twice a month lectures in the hall of the public library, which were started last year, will be continued this fall. The minister, Mr. Harris, will attend a meeting of the Rocky Mountain Conference in Colorado next month, speaking on the theme "Some Problems of Burnt-over Provinces."]

CHICAGO ASSOCIATE ALLIANCE

The Chicago Associate Alliance met at Geneva, Illinois, Thursday, June 5, 1913, the president, Mrs. Sperling, presiding.

The meeting was opened with a reading by Mrs. Colby of "What Is so Rare as a Day in June" from "The Vision of Sir Launfal."

The reports and annual reports of the secretary and treasurer were read and accepted; also the annual reports from the Third Branch, Unity, Hinsdale, Geneva and the Swedish branches.

Mrs. Alfred Pashley read a paper regarding the attitude of the Unitarian woman toward the emancipation of women which was followed by a most interesting discussion.

A motion was passed that a letter be sent in the name of the association to the Dean of Harvard Divinity School requesting the reason why women are not admitted to the degree of theology in that institution and stating the urgent hope that the college may be able to admit woman students, thus bringing itself into harmony with the other truly progressive bodies as well as consistency with the Unitarian principles of Freedom and Fellowship.

Mrs. Wilson, chairman of the nominating committee, announced the name of Mrs. J. C. Long for the next president of the Associate Alliance and Mrs. Schuyler F. Lynn for secretary and treasurer. The nominations were unanimously accepted. There was an attendance of 46.

CORNELIA DODD BLOOM, *Secretary.*

SUMMER IN SAN ANTONIO.

Summers are long in San Antonio, and our church vacation more extended than the minister would approve of, in other latitudes. But although he and his family spent the entire season "on the spot," services were suspended from the middle of June to the middle of September, owing to the absence of many of our people from the city, and the general lassitude of the season. For surely our summers are hot in Texas, though not so unbearable as a "Northerner" might have expected. From the middle of June to the first of September there were not more than three days when the thermometer did not climb to "over ninety in the shade," and a hundred was reached several times. But evenings are almost always delightful owing to a reviving Gulf breeze, and mornings are generally comfortable, and skies almost always clear, and the air dry—and at any rate one knows what to expect. It must be admitted that under these conditions "doing nothing" becomes a peculiarly congenial habit.

But although our services have been discontinued, everything has not lapsed with our church work. The Woman's Alliance has kept up regular meetings and unflagging interest during the summer. The Unity Club, the social side of our church life, has also continued its meetings, which have taken on a lighter character, mostly of the out-door sort, and always well attended. The Sunday school met at the minister's house until mid-summer: and under Mrs. Badger's guidance a "Sunbeam Club" has been organized, consisting of seventeen young girls ranging from four to thirteen years of age. All but four of these belong to our Sunday school, and the Club is to be enrolled as a Junior Alliance. It holds its meetings every week, and is engaged in dressing dolls, making picture-books and other interesting things for the children's ward of a local hospital, with some good times thrown in.

Services are to be resumed the 21st of September, and everything looks propitious for a prosperous year.

At least be sure you go to the author to find his meaning, not to find yours. If the person who wrote the book is not wiser than you, you need not read it; if he be, he will think differently from you in many respects. —*Ruskin.*

THE CHAUTAUQUA AT LITHIA SPRINGS.

The twenty-second annual session of the Lithia Spring Chautauqua, near Shelbyville, Ill., was held August 20 to September 1, 1913, by the Lithia Springs Educational Association, with Rev. Jasper L. Douthit, the honored founder, in charge of the program.

The Chautauqua was highly fortunate in many respects. First of all in the weather, for the very hot dry spell broke the day that the assembly opened, and the meetings were held in weather in which it was truly delightful to be out of doors.

It was the consensus of opinion that for high quality of program and of class work this year's assembly was one of the very best ever held at Lithia Springs, and the religious services were unusually uplifting. Among the notable lectures and addresses on the program were those of Dr. C. M. Cobern of Allegheny College, whose interpretations of the Bible were received with great enthusiasm; Prof. John W. Wetzel's readings; the lectures of Dr. J. M. Fitzgerald of Chicago; the Recognition Day Address of Dr. Arthur J. Bestor; Prof. U. G. Fletcher's address on Physical Culture; and the Song Recitals by Mrs. Park.

Altogether the Lithia Springs Chautauqua again abundantly justified its existence, and made apparent the debt which the people of Shelbyville owe to the devotion of Rev. Jasper L. Douthit, who has given so much of his life to establish and to carry on this noble enterprise.

THE YOUNG MEN AND WOMEN AT COLLEGE.

To the Editor of the UNITARIAN ADVANCE:

As the season returns at which a host of young men and women are leaving home for college, may I again call the attention of our ministers to the opportunity which the occasion offers? There are Unitarian churches in many college towns, the ministers of which are eager to be of service to students, especially to those from liberal households. Too often our boys and girls enter college without any notice of their presence being sent to the college town minister, and it may be months before he finds them.

It is greatly to be desired that Unitarian parents and ministers should see that each student departing for college carries a card of introduction to the college town minister, or is preceded by a letter informing that minister of the newcomer's name and intended address. It would be a most brotherly act of helpfulness to our college town churches if every minister in the denomination should make a list of all the boys and girls in his church who are going away this fall to an educational institution, and should write at once the few necessary letters of introduction. Indeed, this ought to be the most obvious of routine parish duties. On behalf of our college town churches, as well as of our young men and women, may I not ask the prompt co-operation of the brethren in this matter?

I should like also to remind the young men and women of our churches who may be coming to Boston to study, that the Boston churches are glad to welcome them; that the Young People's Religious Union is making an especial effort to get into touch with our young people coming to Boston from a distance; and that King's Chapel has this fall employed a graduate of Smith College, Miss Ruth Lawrence, with especial view to her being of service to young women coming to the city, Young people coming from a distance to Boston are invited to send their names and addresses to Miss Torr, Secretary of the Young People's Religious Union, 25 Beacon Street; or young women to whom Miss Lawrence can be of any assistance may address her at the King's Chapel House, 102 Chestnut Street.

HENRY WILDER FOOTE.

25 Beacon Street, Boston.

COMPENSATION.

BY HARRIET LAKE-BURCH.

There is no bonded debt, for Nature pays
As she goes on, rounded sum for sum
Full-heaped and shaken; and she laughs that men
Fear being cheated: In her balanced hand
Is held the scale which measures sacrifice
And suffering and all the pain and pent-up joy
Which breaks the heart that holds it.
Joy dare not wear a braver smile
Than grief can claim. The perfect compassing
Of life not wholly understood of men
Is alphabet and language in a name.

Youngstown, Ohio.

Book Reviews

THE SUPREME REALITY; by Samuel R. Calthrop, L. H. D. Boston, American Unitarian Association. 197 pp. $1.00 net.

It is good to get this book of inspiration from our Prophet of Syracuse. It is the message of a man who has found God and walked with him in vivid experience, and has the gift of interpreting his experience in terms not of vague mysticism but clear-visioned intellectual presentation. We have here therefore the clarity of vigorous thinking with the warmth of the spirit's passion of achieved life. Dr. Calthrop has had one thing to talk about, all his life—the Supreme Reality, which is God; and the essays in this volume are but richly variant themes of the message imparted richly to us before. The chapter headings are good indices of the contents of the book—The Supreme Reality; Mistakes; The Concealment of God; God Inside His World—B. C. and A. D.; The Soul in History; Zoroaster; Heaven and Hell; Prayer; The

Preacher of Today; and then as benediction, three poems, the first a parable, and the last two, sonnets addressed to William James.

Of course Dr. Calthrop's vigor of faith was fixed before the days of Bergson and the later Pragmatists. He is temperamentally a Monist and an Absolutist; though those words are too cold and formal to indicate his spirit's enthusiasm for the Supreme Oneness. His early bent of theology was rather scientific than mystical, essentially practical rather than sentimental. Yet a rare vein of mysticism is behind all his "naturalism," and his essential "humanism" makes little discord with the more searching radicalisms of the modern humanists.

The following passage may well reveal the soul of what this volume contains:

"The Holy Spirit is God; but not God in the far distant Heavens, guiding the sweet influence of the Pleiades, or strengthening the bands of Orion; but God near, God in and around the hearts of men and women and children; God taking up his abode with men; God inside the very life of commonplace, narrow, prejudiced, one-sided people, doing all he can to make their life a little less commonplace, less narrow, less prejudiced, less one-sided; God content to gain a single inch of progress, if a gain of two inches cannot be had; God waiting in infinite patience for you and me, not even wondering why we are so slow of heart. This is the power behind and within the Evolution of man. This is the true process of Incarnation—of God taking flesh and dwelling among us. The Holy Spirit is my very own, your very own; for the Holy Spirit is God in direct, closest relation with you."

THE FAITH OF THE INCARNATION: HISTORIC AND IDEAL; Glimpses of the Beginnings, Development, and Metamorphoses of Christianity; by Clay MacCauley, A. M. Yokohoma, Kelly, and Walsh, Ltd., 429 pp.

From far-off Japan comes this very modern book, the writing of one of our well-known friends in the Unitarian ministry, in most approved style of American typography, yet all done in Japan by Japanese printers and workmen. Mr. MacCauley has set forth the modern liberal interpretation of the faith of the Incarnation in a clear and scholarly fashion, tracing the story of Christianity from its earliest beginnings, following it carefully through its various stages of development and metamorphosis—to use his own term—and giving the interpreters of the modern liberal spirit the last word. His range of research has been wide, his spirit is always fair and generous, and his discriminating judgment of values sane and satisfying.

LIBERTY AND THE GREAT LIBERTARIANS: An Anthology on Liberty: A Handbook of Freedom; edited and compiled by Charles T. Sprading. Published for the author; Los Angeles; 540 pp. $1.50.

This is certainly a most interesting and useful compilation, showing not only wide acquaintance with the "literature of liberty," but a discriminating judgment in the selection of material. Of course it reflects unmistakedly the personal views of the editor, which are not those of all who call themselves the friends of liberty and progress. It therefore includes some things which some people will not like; but it surely includes many things which every fair-minded reader will recognize as of universal truth and value; and much of it will come as new treasure and in very convenient form. Among the world-writers from whom extended citations are made are Edmund Burke, Thomas Paine, Jefferson, Von Humboldt, John Stuart Mill, Emerson, Max Stirner, Herbert Spencer, Robert Ingersoll, Henry George, Tolstoy, Kropolkin, Benj. Tucker, Bernard Shaw, Olive Schreiner, Oscar Wilde, Francesco Ferrier, Maria Montessori—and "Mr. Dooley." This list is only partial but may indicate Mr. Sprading's range. The citations of each writer are prefaced by a short biographical sketch, and a valuable feature of the book is the inclusion of several pages of "Larconics" culled from the literatures of all times and countries. A well-written Introduction precedes the Anthology, presenting we should say the attitude, and somewhat of the prepossessions of a Philosophic Anarchist, but on the whole rationally and with a wholesome tone of essential constructiveness. It is opposed to all militarism, and sanely counsels other means than those of strife and warfare for the solution of industrial and social evils.

NOTES.

Among other interesting announcements of their autumn publications, the Yale University Press includes the following books which are sure to interest our readers:

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THE MONROE DOCTRINE, AN OBSOLETE SHIBBOLETH. By Hiram Bingham, Ph. D., F. R. G. S., Assistant Professor of Latin-American History, Yale University.

TRADE MORALS, THEIR ORIGIN, GROWTH AND PROVINCE. By Edward D. Page. (Page Lectures.)

THE PULPIT AND THE PEW. By Rev. Charles H. Parkhurst. (Lyman Beecher Lectures.)

EARTH HUNGER AND OTHER ESSAYS. By The Late William Graham Sumner, LL. D., Professor of Political and Social Science, Yale University. Edited with an introduction by Albert Galloway Keller, Ph. D., Professor of the Science of Society, Yale University. (Uniform with "War and Other Essays.")

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